A

NARRATIVE

OF THE

CHRISTIAN EXPERIENCE,

LIFE AND ADVENTURES,

TRIALS AND LABOURS

OF

ELLEANOR KNIGHT,

Written by Herself.

TO WHICH IS ADDED A FEW REMARKS AND VERSES.

"Prove all things—hold fast that which is good."

Read and then judge.

PROVIDENCE.
1839.

TO THE READER.

There is three important reasons which makes me deem it right, and reasonable, and necessary, to present the following narrative to the minds of the public. First, because I think that God calls me to maintain the pure, unadalterated principles of the gospel, and also to proclaim them to the world. Secondly, because I have had to endure much persecution; I have had powerful enemies, they have tried to hurt me, and I think it is right for me to stand in the defensive enough to state the true circumstances of the case. It was said of St. Paul, that he was "a pestilent fellow, and a ringleader of the sect of Nazarenes: Who hath also gone about to profane the temple."—Acts 24th, 5th and 6th. But Paul says "they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: Neither can they prove the things whereof they now accuse me."—Acts 24th, 12th and 13th. St. Paul says, "I think myself happy, king Agrippa, because I shall answer for myself before you." Paul was thankful that he was permitted to plead his own cause, and in consequence of pleading his own cause, he was liberated at the time alluded to. I do not feel a persecuting spirit towards any one, but I think I am in the King's highway, that is cast up for the ransomed of the Lord to walk in, and if Satan or any of his subjects, throw any thing in my way, I shall try by the help of the Lord, to cast it out again. Thirdly, because I think that I felt it a special duty from the Lord, to try to make a fair statement of facts to the world, realizing I had ought to be as willing to acknowledge my own faults, as to expose the faults of others. I feel it to be my duty to

warn sinners; and I know if I cannot get access to their ears, I cannot gain access their hearts.

There are some that are friendly to me now, that have told me, that, when they first saw me, they thought I was a worthless character, by what they had heard from the testimony of others. "He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him."—Prov. 18th, 17th. I cannot say as St. Paul said, that "I have lived in all good conscience before God until this day;" but I can say, that from the time that I first experienced religion, that I have not wickedly departed from the Lord, though my mind has been affected, and sometimes, when I have designed to do right, I have lacked wisdom to know the right course to pursue; I have been prone to evil like the rest of my fellow creatures, and have not always borne the consecrated cross of Christ; but never has been the time in my calm reflecting moments, since I obtained a hope in Christ, but what I desired and designed to serve God. I do not propose to mention every minute circumstance that is connected with my history; but some of the leading points; and leave the candid to judge for themselves, how far I am innocent or guilty. My privileges for an education have been limited; I shall, therefore, use plainness of speech; but that it may be written according to the will of God and the spirit of the gospel, is my sincere desire.

With the above remarks, I dedicate it to the candid reader—to Zion's friends, and the world of mankind, and my prayer to God is, that it may reprove sin, and strengthen the weak, and establish the wavering—to put their trust in the living God.

ELEANOR KNIGHT.

Troy, N. H.

NARRATIVE.

I was born in the town of Cranston, County of Providence, State of Rhode-Island, April the 13th, 1799. My father's name was William Warner, my mother's maiden name was Barbara Burlingame. I do not consider that I was trained up in the nurture and admonition of the Lord; although I should not do justice to my honored parents if I did not say there was many good traits in both their characters. They always taught me that truth and honesty were very important principles, and they appeared to see the necessity of practicing them themselves.

My father held the commission of a Justice of the Peace about thirty years, in the town of Cranston, and was chosen several times to represent the town in which he lived, in the State Legislature. Not being instructed in the rudiments of the Christian religion, I was a stranger to the ways of God; not having faith to look beyond the grave; the thoughts of death used to make me feel very gloomy. My sister Waty died when I was about six years old. She was about twenty-one years of age when she died.

She was the idol of my father, and much beloved in the neighborhood where she lived.—She appeared to die happy; she said she had a view of heaven in her expiring moments, and rejoiced that she was dying. My mother used to relate this circumstance, which always rested with great weight upon my mind. Sometimes I used to think about the things of God, and would have a desire to trace them to their origin; I would query in my mind who made God; because I could not comprehend all that I wished to know, I would try to get it out of my mind, and think no more about it; but notwithstanding those reflections, when I thought of the happy death of my sister, and of the conversation of a pious aunt that I had, who lived in the neighborhood, I could not help thinking there was a reality in religion, and if ever I professed it, I thought I would be a good Christian, and disdained the thoughts of being a hypocrite; I used to feel sharply reproved if I told an untruth, or took any thing that was not my own; one time I took a small water-melon out of a yard by the side of the pasture where I went to to pick berries, there was not any one that knew it, except a little girl that was with me, but I felt so sharply reproved that I confessed it to my mother; my mother and sisters told me it was a dreadful thing, and if I was not a good girl they should tell it to my father. This caused me to go at their bidding, I thought I would not have

it come to his ears upon any account. When I was about fourteen years of age, I felt very strongly to repent and seek religion. I was convinced that Christian people enjoyed a peace and consolation that I knew nothing about. I was naturally rude and lively, and I did not feel willing to bare the cross before my young companions. I continued to go to my merry meetings and parties for pleasure, and my conviction for sin soon wore away, while I continued to indulge in carnal pleasure, it dampened the sensitive feelings of my heart, and I became lulled to sleep in carnal security. But notwithstanding this, I never strayed so far from the rules of justice and virtue, as to try to deceive or to betray the confidence that any one placed in my word; not feeling a disposition to deceive I was more liable to believe what was told me by others. But I have learnt by experience,

> "Each pleasure hath its poison too,
> And every sweet a snare."

I was married in the month of February, A. D. 1819, to Harding Knight, Jr., who also lived in the town of Cranston. I was in the nineteenth year of my age when I was married; was a wife and a mother before I had any more serious impressions concerning the salvation of my soul. My father became intemperate in his declining years, which was a great grief of mind to me. I sometimes thought more about the little property that I expected my father would

give me, than I did about his life or the salvation of his soul. I used to feel grieved when I felt those temptations, but the enemy of all righteousness had great power over my mind; but you will see in the sequel that I retraced all those tracks with the bitter tear of repentance. My father died in the month of February, A. D. 1820. I had then buried a father and two sisters; my sister Sarah Latham died in the year A. D. 1812, and left behind a little son; she also appeared to depart in peace.

I do not mention the precise time that several events which I have mentioned took place, for I am now in New Hampshire, about a hundred miles from home, and have not the means to know; but to return to the subject.

I fondly hoped I should live long and happy with my husband. I saw few signs of intemperance about him when we were married, but he went away from home to work at his trade, his intemperate habits grew fast upon him; he neglected the affairs of home, and loved to spend his hours at the tavern, and turn down the intoxicating draught, and I became sorrowful and dejected; I thought if the companion I had chosen for life was a going to treat me ill and neglect me, I knew not where to look for happiness in this world. I then began to think of the broken vows that I had made to the Lord. At one time when he was engaged in an affair that was a grief of mind to his mother and me,

I told her that a Christian could look to Christ for consolation in the time of trouble, but there is no source of consolation for a sinner. I used to think I had lost my faith and confidence in in God, so much that I knew not how to set about the work of repentance. I used to desire to see a reformation in the place; I thought if I could see others setting out and engaging in the service of God, perhaps I could get strength to engage in the service of God with them. It seemed that the Lord put it into my heart to pray for the blessing he designed to give, for the next spring there was a glorious reformation broke out in the neighborhood. Previous to this time I had walked three miles on foot to hear preaching, but my mind was not affected. I grieved on the account of the hardness of my heart; and when the reformation first began I did not feel humble. I feel to exhort my young friends not to grieve the Spirit of God—it blinds the mind and hardens the heart. But at length I attended a meeting one evening to hear Elder Henry Tatem preach. I thought the preaching was adapted to me and my case, and while my young friends were weeping around me, my heart was affected. I thought at this time that if I continued to grieve the Spirit of God, I should be given up to a hard heart and a reprobate mind; I therefore made a decision in my mind to set out and try to get religion. There was some that went forward for the prayers of

Christians, but I did not feel it my duty to request them to pray for me; I thought I must commence praying for myself; I had a sense at this time of the hand-dealings of the Lord with me in years gone by, and how I had grieved the Holy Spirit, by being ashamed to let the world know that I desired an interest in Christ; I thought I would be ashamed of Christ no longer. I went with my husband that night to stay all night with my mother and her family; my sister and brothers and husband began immediately to make remarks concerning the meeting, they seemed to think that the religion of some of them would not be lasting.

I heard them a few moments, and then told them that I believed that there was a reality in religion, and that I had made a decision in my mind that night to try to obtain it.

Some of them told me I was frightened, and some said that there was good people that did not belong to any meeting. I told them that I did not know but there was good people that did not belong to any denomination, but I knew that I was not good; one of them reproved the rest, and said I had a right to enjoy my own opinion. My desires had ascended to the Lord, but I was now in my twenty-first year, and had never retired alone and kneeled to pray in all my life. There was a young woman who lived in the neighborhood, with whom I was acquainted, that had professed to obtain a hope in

Christ. I did not hesitate to tell her that I had made a decision in my mind to seek religion.—She told me that I must retire alone and pray. I told her that my desires were ascending to God, he knew the thoughts of my heart.

She said when she was under conviction, she used to retire alone and pray, she thought this was the most proper way. In the afternoon of the same day I retired out in the grove alone to pray; when I come to the place, my mind was exceedingly fluctuated. Something whispered to my mind it is folly to kneel down and address an unknown God; somebody will be nigh and hear you; but after pausing a few moments, I thought I must certainly be obedient or I never could obtain religion; I therefore kneeled down and tried to pray; I did not have much liberty; but conviction fastened more strongly upon my mind; from this time I continued to pray daily, and my conviction continued to increase—my sins would roll up like mountains before me—the tears of repentance flowed from my eyes, I was sorry I had sinned against a just and merciful God; my Christian friends told me I must give up every thing in my affections, before I could obtain a hope in Christ, and I felt such a hungering and thirsting after righteousness, and such a desire to have my sin-polluted soul cleansed by the atoning blood of Christ, that I thought that I was willing to part with every thing in my affections to purchase this pearl of great price.

As I was reflecting one day, I thought that there would be nothing so pleasing to me as to have a conscience void of offence before God; I thought I should rather be placed on a desolate Island and enjoy the favor of God, than to enjoy all the pleasures of the world without him, or the society of my nearest friends; but after I thought I had given up all in my affections, I felt no better in my mind, but I thought my burthen increased; what to do I did not know. I feared I was such a great sinner, and had sinned against so much light, that the Lord would cast me off forever. I went and threw myself on the bed almost in despair, thinking I could not survive much longer in the state of mind I was then in: and if I died in that state I thought I should be forever miserable; I thought I had given up all in my affections. I had cried to God for mercy day after day and had found no relief, and what to do next I did not know. I began to think I had not asked any one to forgive me; I thought much about my mother; I thought she had always been kind to me, and that I had often been disobedient and ungrateful. I thought I would go and ask her to forgive me. I then felt willing to ask forgiveness of any one that I thought I had injured; was making preparations to go and see my mother, or rather waiting for my babe to awake out of his sleep, to take him with me, I arose from my seat and went directly to the door, my mind was peaceful, and felt happy.

It was in the spring, the tender leaves were on the trees, and as they waved on the tender branches, they seemed to speak forth the praise of God; this is a pleasant, beautiful world, thought I, there is nothing that makes us unhappy here but sin. I returned in the house, and took up my bible, and the passage which I read was new to me. It was a portion of the tenth chapter of the gospel by St. John—"My sheep hear my voice and they follow me," &c. It came to my mind at once, that God for Christ's sake had forgiven me my sins, and that Christ owned me as one of his sheep. I rejoiced with joy unspeakable and full of glory. This verse also kept running through my mind. Has He whom I've rejected stooped down to me so low? Good news, but unexpected, it hardly can be true. I thought at this time, that I envied not the king on his throne or the monarch of the universe their happiness, that had not the consolation of religion. I enjoyed a superlative happiness; I was heir to a more durable inheritance, than ever could be found among the choice luxuries of the world. The remaining part of the day I spent principally in praising the Lord. After I experienced this change in my mind, I did not think any more about asking any one to forgive me, I felt that the Lord had forgiven me all my sins; but the next morning my happiness seemed to be gone. I knew so little about a Christian's travel, that I thought

I should always retain this happiness, if I never sinned against the Lord. I began to reflect back to see what I had done that was wrong. I could not think of any thing—only I had omitted to confess to others; something seemed to tell me that I must not only confess to my mother, but if I was a Christian, I must confess every wicked thought, word or deed, that ever I had done, to all the world. I knew that if I did this, I should be a laughing stock to the world, and again I did not know how to perform it, although I thought if I knew certain it was the will of God, I would try to perform it; but I had no peace, and my mind was confused.

My husband asked an old gentleman in the neighborhood, to come and talk with me. I told him the exercises of my mind; he said he thought I was tempted by the enemy; he said I need give myself no uneasiness, but serve the Lord.

I felt edified in hearing his remarks, and thought I would obey his advice. I however confessed to my mother, asked her to forgive me, and exhorted her to seek religion. She told me she thought she experienced religion before I was born. I conclude she had rather backslidden in her mind.

By rejecting the temptation of the enemy, I again enjoyed peace of mind. I improved much of my leisure time in reading the Scriptures, and found it to be a precious book to me. I

found it to be adapted to my mind and conscience, and thought if I was a Christian, my experience would agree with the word of God. Christ told his disciples to love their enemies, bless them that curse you, and pray for them that despitefully use you and persecute you. I knew that I loved God, and knew that I loved Christians, but feared that I did not love my enemies as the Scriptures required.

One day there was a person came to the house that previous to this time, I had considered to be our enemy; while he was talking with my husband, the question arose in my mind,—do you love that person? I thought I did not like his conversation; but again the question was—do you not wish him to be saved from sin—do you not wish he had religion? I thought I felt a great desire for this.

I was led to see from this circumstance, that in this way I could love my enemies. I desired the salvation of his soul, and did not wish to do him any injury. I thought I was willing to do by others as I would have them do by me. I felt to thirst for more righteousness; prayed to God to manifest himself more and more to me.

One day as I was walking in the yard by the house, every cloud seemed to be dispersed from my mind, and I was filled with the love of God, and I began to hear beautiful music over my head. This Scripture was presented to my mind—"There is joy in heaven over one sinner

that repenteth." I did not have a doubt at this time, but what I was a child of heaven; I thought if I should die then, that I should go immediately to heaven; that my spirit would be in the presence of God; I thought if it was the Lord's will, I should choose to die and be with the Lord. My husband and child was presented to my mind; I thought if I was taken away, they would be under the special care of God.—I feared if I lived in this wicked world, that I should fall into sin again. If I died then, I thought I should go happy. I am not able any more than any other one to say what sound I heard, or whether in reality, I heard any sound or not; but all this was made plain to my understanding. I sat and listened with delight, until the music seemed to die away, and the joy that I felt in some measure, seemed to depart from me; but I felt a settled peace in my mind.

I was baptized by Elder Henry Tatem, soon after I experienced religion, and joined the Baptist Church in Cranston. I did not go forward in this ordinance under any particular impression of duty; I went forward in this ordinance because I thought it was a command of God, and because Christ had set the example, and it was practiced by primitive Christians. Neither of my parents had ever been members of any church, and I was very ignorant concerning the affairs of churches; I considered that Christians were all one, or had ought to be; I thought it

was immaterial what church I joined. I loved them all, and they all professed to be Christians; but I soon discovered that those professed Christians did not let their love increase and abound toward one another, and towards all men, as the Scriptures teach. Many of them did not appear to love one another, much more to love their enemies. I thought there was a a wrong existing among them, and I felt much distressed; the Six Principle Baptist Churches appeared to have but little fellowship for Elder Tatem; and I felt sorry that I had gone forward and joined the church so soon. I talked with the Elder on the subject; and made it a subject of prayer, daily. My prayer was—Lord what wilt thou have me to do.

One night I dreamed a dream, that relieved my mind very much. I dreamed that I saw Christ and saw an angel; I dreamed that when I entered the room, that Christ gave me his hand in token of friendship; and immediately I was happy. I thought their stay was short.—They were a going to leave me. The one that I thought was the angel had a bible in his hand. He wrote across one of leaves of the book—"Your sins are forgiven." When they started to go away they turned around toward me, and said: "Think more about us." When I awoke and reflected on what I had dreamed, and reflected on the state of my mind, and what the subject of my prayers had been, I thought the

Lord had by this dream, directed me to put my trust in him. And had directed me to set my affections on things above, and not on things of this world. I could not see that it taught me, that one church was right, or the other was right. But that I must serve the Lord for myself, and not for another. Perhaps that some that may read these pages, will consider me an enthusiast, because I place confidence in dreams. I do not place confidence in all dreams. I think they often come through the multitude of business, and from a disturbed mind; and are like vain and idle thoughts that pass through the mind when we are awake. But I read in Scriptures of divine truth, that God has manifested himself to his people in all ages of the world; and we can see from Scripture, that He has revealed his will to them in dreams and visions when they were asleep. I know that it says in one place, Hebrew 1st chapter, 1st and second verses—"God who at sundry times and in divers manners, spoke to our fathers by the prophets, hath in these last days spoken to us by his son." But what hath the son said to us; he hath said, "If I go away I will send the comforter." "Howbeit when the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come." "He shall glorify me: for he shall receive of mine, and shall shew

it unto you."—Gospel by St. John, 16th chapter, 13th and 14th verses; and in another place, in the 8th verse of the same chapter, he says that the same Spirit that comforts the Christian "will reprove the world of sin, and of righteousness, and of judgment;" he prayed not for his disciples alone; but for them also that should believe on him through their word, that they might all be one; he prayed that they might all be one also, that the world might believe that the Father had sent him. St. Paul saith to his Corinthian brethren, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."—Corinthians, 12th chapter, 13th verse.

It is plain that all have been reproved by this Spirit, and it is also plain from the whole tenor of the Scriptures, that, all that have repented, have, as St. Paul saith, drank into the Spirit; and it is also evident that all are instructed by this Spirit. It is through the son that we have access to this Spirit; and it is plain from Scripture, that God has revealed himself to them in dreams and visions. We have many testimonies to this point both in the Old and New Testament. But to return to my subject.

I lived in the town of Cranston about a year after I experienced religion, and then I moved into the town of Scituate. My husband managed a farm that belonged to one of his aunts.

She was a widow, by the name of Waterman. She was a member of the Free Will Baptist Church. I frequently used to go with her to go with her to hear Elder Joseph White preach, and was much edified. I also used to meet with them in conference meetings, and have happy seasons. I used to feel a great anxiety for my friends to seek religion, and especially for my husband. I used to pray much for them in secret places; but none of them embraced religion. I formed an agreeable acquaintance with many in this vicinity, especially with sister Waterman; we lived together in love and friendship. The intemperate habits of my husband seemed to increase. She engaged another man to manage her farm; and after living in Scituate two years, we moved back again to Cranston. I used to go to the Cranston meeting-house frequently to hear Elder Tatem preach. But it was not convenient for us to go to the Cranston meeting-house every Sabbath; there was several professors of religion that lived in the neighborhood; and brother George Williams and other brethren used to come and meet with us. We used to have conference meetings in a school-house in the neighborhood, once in two weeks, and enjoy happy seasons from the presence of the Lord. I used to feel very anxious for the salvation of my husband, but he was so opposed to religion, and so intemperate, that I could not pray for him in faith.

I went to Cranston one Sabbath to meeting, and after sermon, there was a young man there by the name of Plummer, that stood up in the aisle and sung a hymn,—on the power of the gospel. The hymn begins thus:

"Jesus, thy blessings are not few,
Nor is thy gospel weak:
Thy grace can melt the stubborn Jew,
And heal the dying Greek."

The fifth verse reads thus:

"His doctrine is Almighty love—
There is virtue in his name,
To turn the raven to the dove,
The lion to a lamb."

From this time I began to increase in faith. Surely, thought I, there is power enough in the gospel to convert the vilest sinner, if he will come to Christ, by repentance. I began to believe that God was able and willing to convert my husband; and I used to carry him in the arms of my faith to the throne of grace, and pray for the Lord to have mercy on him. My husband still continued intemperate. Sometimes when he was in a state of intoxication, he would appear to be in a state of partial derangement, and I underwent much with fear for my personal safety.

One night, after my husband had retired to bed, I kneeled down by the bedside, and mentally raised my desires to God—from whom alone I could look for support, or consolation.

After remaining a few moments in silent prayer, I retired to rest. My husband appeared to be restless, and uneasy. At length he broke silence, and began to tell his feelings. He said that, while I was at prayer, (as before mentioned,) he felt an unusual degree of solemnity seized his mind; he said that he felt that he was a great sinner. He said that he had been an unfaithful husband to me; confessed things that I knew nothing of before. I told him I could freely forgive him; I told him that Christ died to save sinners; I tried to encourage him to seek religion. There appeared to be an alteration in his life and conversation, for several days; but he appeared ashamed to let the world know that he desired an interest in Christ.

In a short time he relapsed into his former sins again, and his behavior was worse instead of better. I saw that I was not only bringing poverty and misery upon myself, by living with him in this way, but also on my children.

One day, in a drunken fit, he fastened me out of the house. I determined at this time not to live with him again, unless I saw a reformation in his conduct.

My little boy was carried away to one of his father's connexion, and the little girl I took with me; I went and stayed with my brother. My husband came and talked with me, and desired me to come back again and live with him, saying that he would behave better. I told him he

had promised so many times to reform, and had so often broken his promise, that I could not believe him, unless I could see a reformation in his life and conduct. I made it a subject of prayer at this time to know what my duty was, and I conscientiously thought it would be better for us to live separate, than to raise up a young family under such circumstances as these. I refused to return home with him, telling him that I would live with him at some future period, if he should become steady and do better. He went from me in a fit of rage; and with one of his intemperate companions, started for Providence, to put my name in the public print. He said he gave the printer what he had written, paid him a dollar, and he agreed to print it in his newspaper; he returned out of the printing office and went into the street. But he said he heard an unusual noise. He told me if there had been ten loads of stones thrown on the pavements all around him, it would not have made a louder noise than he thought he heard at this time. It is said that he was not intoxicated at this time. But I suppose that drinking so much as he had previous to this time, of course, had weakened his nervous system. What he heard at this time, I am not prepared to say; but it was very evident that conviction fastened upon his mind at this time. He seized his companion by the arm, and immediately hastened up the street, and went to my brothers. It was

said that he trembled like a Belshazzar. A number of lads and children followed him up the street, for they could not tell what it meant.

My mother was at my brother's at this time. She said he came into the house where she was; his limbs trembled, and large drops of sweat stood on his face, and his countenance was so changed, that at first, she did no know him.

He began again to confess his sins; he said the judgment of God was upon him; and especially for persecuting me. He said he could not live, and desired them to send for a physician. A physician was sent for; he came and bled him, and he appeared a little more composed.

He desired to go to the printer, and tell him not to print the writing that he gave him. The next day he returned to Cranston. He went to Mr. W. Knight's, and conversed with Mrs. Knight. He said the gate of heaven was shut against him. It was said that he talked the most about his ill-treatment to me of any of his conduct—for he said I had always used him well. He passed by the house where we had lived. He said it looked as lonesome as the house of death; because it was the house of drunkards. He went to S. Colvin's, and talked about the same language as before mentioned. And from there he went to my brother, Rufus Warner. While he was there, I returned from

a visit from among his relation; and come to my brothers. They told me he appeared to be in great distress of mind, and desired to see me to ask my forgiveness.

He was walking in the field when I arrived at the house; he returned and asked me to forgive him; he said he was willing to acknowledge—even down on his knees and acknowledge, if I desired it. He said he wished I would forgive him, if I did not wish to live with him. I told him I did not wish for any one to get down on their knees to me; I told him that I could forgive him, and hoped the Lord would forgive him also. I tried to encourage him to press forward. But I was struck with amazement—it was almost too good news for me to believe. I went and talked with sister Colvin, on the subject. She told me that my husband had been there and talked with her, and that he appeared different from what she ever saw him before; and she advised me to live with him again—or she said, at any rate I could go back and try it again, and stay as long as I could.—This I was willing to do.

The next day, we took our children and returned to our home again; and the first business that I engaged in, was to kneel down with my husband and pray to the Lord. He professed to experience religion that day. He said his burthen left him, and joy took the place of sorrow; he said he felt happy, and all nature

seemed to praise the Lord; from this time he was an altered man; he used to say he thought I did perfectly right in leaving him when I did. He said he did not think it was a woman's duty to raise up a family with a man that conducted as he did.

He used to go away and work at his trade through the week; and when he returned home on Saturday evening, he would express his thankfulness to God, that he had preserved his unprofitable life; often when he had been intoxicated, he said he had been exposed to danger; he said it appeared to him that an unseen arm had protected him, and through the tenderness of a long-suffering and merciful God, he was brought to enjoy this great salvation. He went forward and joined Elder Tatem's church, soon after he experienced religion, and we took much satisfaction in worshiping and serving God together. His friends were my friends at this time. His mother used to say she believed my prayers were answered in the conversion of his soul.

About three months after the conversion of my husband, we buried our little daughter; she was about two years old; for which we felt to mourn, but endeavored to be reconciled to the will of God.

My husband abstained entirely from drinking ardent spirits for about one year. He used to drink a little wine and cider occasionally. But

spirits had a very bad effect on my husband; it took but very little to impair his reason.

He went to Providence one day to do some business; he there drank some wine; I expect he drank too much; it was said he drank rum; and he was brought home to me in the night so drunk, that he could neither stand nor go. I cannot express my feelings at this time; although it was what I had greatly feared. When he became sober, I told him how he came home. Do not mention it, he says, I feel enough already. I felt to pity him—he appeared humble and penitent. He did not get overtaken in this fault again for some length of time. But he appeared to be unwilling to bare the cross of Christ. He seldom spoke in conference meetings; and if others spoke, and it did not sound pretty fair and correct, he would think they had better keep their seats. He became too proud to enjoy much religion. But to return to myself.

Although I thought I meant to serve the Lord, it appears to me now, that I followed him too much at a distance. Christian friends used to say to me—they wished they lived as faithful as I did. And I verily thought the Lord had worked wonders in my family, and I thought it was in answer to prayer. I had an idea that the Lord certainly would protect me; although I am sensible now, that I did not at all times walk worthy of God. I think I was affected

with spiritual pride. Let him that thinks he standeth, take heed lest he fall. But the Lord is gracious; I was led to see that my feelings were not as they should be; and I used to pray for the Lord to purify my heart. I used to say—any way Lord, either by prosperity or adversity—any way that seemeth good in thy sight—only let my heart be purified. But I have thought since, had I seen the furnace at this time that was preparing for me, I should hardly have dared to make such a prayer as this.

There was nothing special took place concerning us for several years. My husband was rather intemperate by spells. Although for the most part of the time, he abstained from drinking entirely. We moved down into the central part of the town, near the meeting-house, to live in the house of J. Olney.

Previous to the time that we moved to the central part of the town, there was a woman in the neighborhood, that dreamed a very curious dream concerning us. She told it to me. I expected at this time to live and die with my husband. It did not interest my mind so much when she told it to me, as it has since. I have thought since that it was full of meaning. She said she dreamed she saw a pond of water, and that my husband and I had got to go into that pond to see which had the most sins. She dreamed that I out-swam him. She thought some part of the time he appeared to swim

pretty well; but there was a substance in the water that would keep coming right before his face, and troubled him, and he could not swim. She dreamed there was many people gathered around to see us swim; I succeeded in swimming out of the pond first. But he finally got out afterwards, and we went to a house where there was many people, and there was much talk and confusion. My husband was there with a kind of club in his hand. I stood on a bench, and had a rule or plummet in my hand, which I waved very true, and then dropped it on the floor, and said: Give God the glory.—My husband threw down his stick, and he said, Give God the glory; and the people were all still.

I have thought of this dream many times since, while he has been trying to obtain a bill of divorcement, to get married, and could not succeed. He attended the Courts year after year in succession; expended a considerable sum of money; while he refused even to give back what property I carried with me, unless I would assist him in getting a bill of divorcement. But there was something in the water that troubled him—he could not swim.

I shall not undertake to fully interpret this dream, although I have thought of late, that the rule or plummet that I held in my hand and waved so true, represented the truth that I am now trying to write. My impression always has

been, that he would become an altered man before he leaves this world, and if we both give God the glory, it will be enough. There has been much talk and confusion among the people, and some have said one thing, and some have said another. But I always have hoped that the time would come when they would believe I desigued no wrong, and be convinced I was not a traitor.

I was much pleased in going so nigh the meeting-house to live; I thought I should be among Christian friends, and should also have the privilege of going to meeting; for my privilege had been very limited in the place where I had formerly lived. But I found there was something to spoil my peace in every place.—There was trials in the church in Cranston, and Elder Tatem finally left the church, and met no more with them. I do not feel it my duty to write much about things that do not particularly concern me, or are not connected with my narrative. They had several meetings to try to settle their difficulties. But I was sick, and unable to attend them. But after Elder Tatem went away, I used to meet with the Deacon and the rest of the brethren and sisters, to worship; and used to try to encourage them to meet together. The male members thought it would be best for us to join the Free Will Baptist.

My husband strayed more and more from the Lord; he used to get intoxicated, and expose

himself very much. Some of the neighbors told the church, that he was not fit to belong to any church. The Deacon said, I understood, that they bore with him on his family's account.—They said it would be a grief to me, if they should turn him out of the church. I wished as much as any one to have my husband in the church, if he is worthy; but still, I thought I saw that this was a wrong motive in the Deacon. I knew if there was no discipline in a church, that it would be an injury to the church and to the offending members also. I was in hopes that he would reform; I was very unreconciled to have him backslide. It would sometimes appear to me that I could hardly be happy in heaven, if he was not there. But if we get idols in this world, God will remove them. But I have since learned that, what I cannot avoid I must learn to submit to with patience,—that soul is kept in peace, whose mind is stayed on God.

I have been made happy away from his society since that time, and even after he became my enemy. The Deacon and a part of the church convened together to join the Free Will Baptist, and I among the rest. They received us as a church, and supplied us with preachers a part of the time.

Brother Yearnshaw labored with us; several were added to the church, and prospects appeared more encouraging. After we joined the

Free Will Baptist, my husband abstained from drinking ardent spirits entirely. But I plainly saw there was no humility about him. I used to pray for him and talk with him; but he would try to provoke me. My motive was good at this time, but I plainly see now that I tried too much in my own strength—I lacked that wisdom that comes from above—I did not teach enough by example, as well as precept. He was then under admonition by the church. I concluded it would be best for me to talk with some of them about it.

Thinking by the remarks of the Deacon before alluded to, that the church had the utmost confidence in my piety; I told one of the sisters that I did not think it was best to receive him into fellowship again, until he lived a different life: he treated me ill—was unkind and ungrateful; I was severely tried, and thought the church would be a staff for me to lean on; but I found them to be a broken staff; it entered my hand, and pierced me through with many sorrows. But, after this, my husband would manifest some humility by spells. He would tell me that he believed that I intended to do right; but he thought that I was deceived; he said he believed that I thought it was my duty to talk in meeting as much as I had done, for I had always talked more than the rest of the sisters in meetings; but he said he thought it was the works of the enemy.

I felt afraid that the church sometimes thought that I was too forward; human reason seemed to say,—perhaps you are deceived—please your husband, and keep still. I concluded at any rate, that I would not talk so much; I thought that I would not talk every time that I felt it my duty. But after I came to this conclusion, I began to die in my mind; I felt like an animal or reptile out of their element. My distress increased daily, until my mind was in agony; I began to cry mightily to the Lord.

One stormy Sabbath, while I was detained at home from meeting, I passed the day in much distress of mind, and was glad to see the night come, to try for a while to forget my sorrows; I fell into a sleep, and dreamed the following dream:

I dreamed that a man came to my father's to invite us to go to a feast; they all refused to go with him but myself; I thought I would go with him; I started to go, but it was with much difficulty that I made my way along, for I had to contend with evil spirits, and I thought they would kill me. But at length I got to a place where I was perfectly happy—it was a beautiful place—a green plant, such as I never saw before, grew in rows and diamonds on the floor. I thought I tried to carry some of those plants away with me; but I could not carry them away with me. I could only see them while I was

there; from this place I was carried to a straight and narrow road; there was a guide with me, and he told me I must preach. I told him I could not preach; but he confirmed it, and said I must preach, and told me where to go to have a meeting; I told him that there was nothing but the Lord that could make me preach—he was able to do all things. I awoke from my sleep, my mind was happy, and before I had fairly awoke out of my sleep, the impression came to my mind that it was my duty to preach the gospel.

I wish my readers to take particular notice of the state of my mind at this time;—it was the state of my mind before and after I dreamed this dream, that makes the dream interesting to me—and not the dream itself. You recollect it was by concluding in my mind not to speak so much in public, that caused me to fall into this state of despondency, and I was made happy in a dream, in believing that the Lord was able to make me preach. When I awoke and reflected on the state of my mind before I dreamed this dream, I believed that the Lord had showed me that I must not hold my peace, that I must not only exhort, but try to expound the Scriptures. I felt that the Lord had given me more light on the Scriptures, and that I could do the work that God designed me.—While I believed in God I felt happy; I thought my labors were needed in the neighborhood

where I lived, and felt it duty to tell my feelings to the church. But I stopped to look at the cross; I stopped to look at my own insufficiency to engage in such a work as this; I looked at my situation in life, I then had a young child about fifteen months of age; but I concluded that that need not hinder me from laboring in the neigborhood where I then lived; I felt that I was at that time on good terms with my friends and neighbors, and believed that the most of them considered me pious. But what will the church say, thought I, if I go to them and tell them that it is my duty to labor with them, and expound the Scriptures. The more I looked, the greater the cross appeared to me; at length I said, Lord I cannot go; and again I fell into darkness. During this time, I had told some of my feelings to my husband, and desired him to not say any thing to any one about it.

Not long after these circumstances took place, there was a female preacher came to the place, by the name of Sarah Thornton. Feeling those impressions resting strong on my mind, I thought I would relate some of my feelings to her—and ask her advice. She did not tell me that she believed it was my duty to preach; but she told me to improve my gift in public, and be faithful, and the Lord would show me my duty. I told her as we were about to close our conversation, I wished she would not mention our conversation to any person.—

She told me she had heard of it before; she said my husband had told the neighbors that I felt it duty to preach. This hurt my feelings very much; I was sorry that I had mentioned it to my husband. My husband, and many of the church were opposed to the female preacher; they said she had been persuading me to preach, of which she was entirely innocent. I thought I would say no more about it for the present, for sometimes I doubted whether the Lord had ever called me to try to expound the Scriptures.

In this state of mind I continued for about two years, when I believed that the Lord had called me to preach; and tried to improve my gift in public; I enjoyed some religion; but when I doubted, I was unhappy and wretched. The greatest excuse that I made in my mind, was my young children. But in the space of fifteen months God took away two of my youngest children, and laid them in the cold and silent grave.

I mourned for my children, but I thought in this providence I could see that the Lord was taking away my excuses, for not being willing to labor in his vineyard. When I buried my last child, my husband's mother came to our house, in order to spend a short time in our family. She and one of our neighbors commenced talking with me, about feeling it to be my duty, as they called it, to preach. They carried the idea that I was deceived, and ad-

vised me to abandon the thought forever. My husband read to me of a circumstance, that a man felt it to be his duty to go and kill a person; the statement was that he did not indulge the least malice or ill towards the person, but did it under a sense of duty. Gladly would I have embraced their sentiment, and believed I was deceived. But for 2 years previous to this time, every time I concluded in my mind that I was deceived, my mind was filled with darkness—I was unhappy and disconsolate. I therefore retired from them, making but little or no reply. Their words to me were like the words of Job's three friends to him; he tells them that "what was unsavory could not be eaten without salt; or is there any taste in the white of an egg."—Job 6th chapter, and 6th verse. Their talk caused distress instead of comfort to my mind.

Previous to this time, Elder F. Wells said something to me about feeling it to be my duty to preach. I told him I did not say that I felt it to be my duty to preach, but that I had felt the impression resting on my mind that it was my duty.

Deacon Cole introduced the subject at one time, and appeared willing to discourse freely; but my mind was in such a state of trial at this time, that I made him little or no reply. I have thought, and still think, that some of the brethren in Cranston managed affairs badly concern-

ing my case; but I consider myself faulty in some degree; I was faulty because I had not gone and honestly told them my feelings—before my feelings became so agitated. I see plainly now that I was an unpleasant companion to my husband. Perhaps my brethren thought I was a troublesome sister in the church; I was uneasy and discontented; I was not willing to be any thing that the Lord would have me to be. My reason became impaired, and at sometimes I behaved very unwisely.—But I am sensible had I been willing in the first place to do my duty, and had my friends been willing, and had the church also been willing, I might have been agreeable and happy in my family, and useful in the church and neighborhood. When I did what I considered to be the will of God I was always happy, and enjoyed myself in my family, and in the church, and could bear the woes and ills of life. But when I had backslidden from the Lord, I was filled with my own ways.

I had thought for some time that my husband enjoyed but little or no religion; but still I did not think he would break one of the commands of God. I thought that intemperance was his worst failing. But there was circumstances took place that caused me to know that he had broken one of the commands of God. It is immaterial in the present case what that sin was. I feel no disposition to try to blacken the char-

acter of the man who was once my husband, any further than to declare my innocence, and the nature of the trials I had to pass through.

He owned the whole circumstance to me, and desired me to keep it a secret. New trials had now come, and my mind was more and more agitated. I tried to convince him of the awful wickedness of hypocrisy. He felt, or appeared to feel some humility; I told him I would keep his sins a secret, provided I could do it conscientiously. I told him, provided there was a reformation in his life and conduct, I would not expose his faults even to the church. I fondly hoped that he would do different and treat me better. But alas! I was disappointed.

I did not wish to expose the conduct of my husband to the church, although I knew his influence in the church was against me; and I knew that he at that time was not fit to belong to any church, and I thought the church was ignorant of some of the circumstances before alluded to. I had prayed for and with him again and again; I had persuaded and exhorted him, and weeped over him, until I thought it was in vain to admonish him any longer.

I concluded to tell some of the sisters what I had passed through, and they might tell their husbands. I had no idea at this time that the world would ever know any thing about it. I thought it was right—I thought it was Scriptural for the church to know what I knew. I

thought I should have no more to say or do about those affairs, but submit it to the church, and let them do as they thought best. If I erred in this business, I did not design it—I designed to do right. If I erred in this circumstance—I erred in judgment—I did not design it.

A few months previous to the time that I talked with those sisters, I could have proved most of the statements I made to them; but I had been bearing with my husband; I had been praying for him, and waiting to see if I could not see a reformation, or an alteration in his life and conduct. I was so short-sighted that I did not once think that my husband would deny the things I had told them; I did not think he would deny the things he had owned to me, and I did not know that he did for several months; I concluded the church had talked with him, but I did not know what he said to them. I did not talk with the male members about it.—In the first place, no one told me in several months that he denied what I had said. After I talked with those sisters, my husband never denied, in my presence, what I had told them for several months, and he manifested signs of humility again for a short season; but I soon discovered that he was still against me.

The brethren and sisters manifested but little love or sympathy for me. My former impressions concerning laboring in the Lord's vineyard, rested with more weight upon my mind;

my excuses concerning my children were in a great measure taken away. I then had only one child in my care, a little girl about five years old; my oldest son, then about twelve years of age, lived with a connexion of his father's.

I engaged to assist in teaching a Sabbath School; but this did not answer my mind. I felt it was my duty to talk to the church as well as the children, and to the world as well as the church; but I could not bare to make an effort; I was not willing to tell them how I felt. My husband still was against me. I used to think sometimes if I was in some other place I should feel better, and I was so unwise at sometimes, that I used to tell my husband, that I must leave the place. This appeared to be what he wanted. I felt at sometimes like Jonah; I thought if I should go to Tarshish or some other place, I should get around the cross and away from my trials. My mind became so agitated at this time, that I had lost a part of that little spare of reason that the God of nature bestowed on me. In my natural state of mind, I tried to live a Christian life at this time, but I was constantly harrassed within my mind—was distracted.

One day I was going with my husband to visit his friends; he had aggravated my feelings very much the night before, by his harsh conversation and ill-treatment; I had slept but lit-

tle, and I expect my nerves was affected; while we rode along the road, I spoke of my unhappy situation ; and looking around on the farms, I said, perhaps I could take confort here. I cannot remember all the conversation that took place between us at this time—it seems more like a dream to me now, than any thing that was ever a reality. I remember I said something about money, and he said he would give me five dollars ; I thought no more of getting out of the carriage and leaving him when I first spoke, than I think now I shall go to State Prison before night. But after he offered me the money, and I see that he encouraged me to go, I felt worse than ever; but however, I rode some little distance further; I expected the old adversary was very busy with me at this time.—Something says your husband will now expose you, because you have talked of going away; I was sorry I had said any thing about it. I spoke to him about not wishing to go, and tried to get him to promise not to say any thing about the conversation that had passed between us ; he would make no promise—which confirmed me more that he meant to be my enemy. I said to him, give me the money; he gave me a five dollar bill; he stopped the carriage, and I got out, left my little girl crying with her father, and started for the fields and meadows—not knowing where I should go, or what I should do. I felt a sympathy for my child at this time,

but I thought I could not stay with him any longer.

As I was walking in the fields, I came to a pond of water—a good place, thought I, this would be, to put an end to my earthly existence; but I had reason enough to believe that this would not be; better live and suffer, was my conclusion, than to do this. I thought I would travel away through the fields, until I came to a public road, and then I would try to hire out to work at doing house-work. After travelling some length of time over the hills and fields I came to a road, and called at a house to get some refreshment. The woman of the house desired me to tell my name; I told her I did not wish to tell my name at this time, and burst into a flood of tears.

I travelled to a village in North Providence, called Centre-Mill, and there inquired the way that the different roads lead to, and concluded to take the road that lead to Pawtucket, for I wished to shun the sight of every body I had ever seen before. I travelled along this road for several miles, until I drew nigh the village of Pawtucket, and then began to call at the houses and ask them to hire me to work. They did not feel disposed to hire me, but would send me from one place to another, until I told them that I was acquainted with a Mrs. Nancy Bliss that lived in the place. The woman that wished to hire went to sister Bliss, and told her my

name, and I expect inquired of her concerning my character. They said she appeared to be astonished to hear that I was inquiring for work; but she told them they need not be afraid to trust me in their business; she told them that she should not me afraid to trust me with three thousand dollars, for fear that I would wrong her out of one cent. They concluded to hire me to work for them. The man of the house, I believe, was named Ingraham.

I will now revert a little from my own adventures, and give the reader a little account of the travels of my husband.

He and my little girl went and visited among his friends; he sent to Allen's Factory Village to his mother, to know if I was there; found I was not, and then returned home. He told part of the truth concerning my going away, but not the whole truth. And some of the statements he made concerning it, was incorrect—they were not true.

The neighbors told me he did not say any thing about coming after me when he first came back, until the people became excited, and they began to suspect that there was something wrong in him, concerning my going away in this manner. Some of his own relation told him, that they believed I was deranged, or I never would have done it, and told him that it was his duty to go and try to look me up. He threfore, set out to look after me, as a person

would look after a criminal, taking with him a pencil and paper, and taking down the conversation that took place at the places where I stopped in my travels.

I have been led to suppose, by circumstances that have since taken place, that he was then preparing for a final separation, and probably thought that those depositions would do to show to lawyers and statesmen, when he petitioned for a bill of divorcement. He found that I had taken the road that leads to Pawtucket. He therefore came to the village, and sent for me to come to the house where he was. He said he had no acknowledgements to make; but asked me if I had not rather go and live with him than to stay where I then was. At first I told him I thought not; but I think I told him, if my memory serves me, that I would meet him at my brother's in Providence, and talk with him again, as my mind became more composed, and I had time for reflection.

I was ashamed and sorry to think that I had taken such a step as this. It had a tendency to convince me that, I was unreasonable. It also had a tendency to make me humble; I plainly saw that I had been trying to run away from my trials, and my duty also; but I saw plainly that I could not. I resolved in my mind to return to the church, and try to make every necessary acknowledgement, and frankly tell them my trials, and the exercises of my mind,

and the impression that I had been laboring under for two years past—that it was my duty to labor in the Lord's vineyard, and to expound the Scriptures.

I met with my husband at my brother's, in the City of Providence, and agreed to meet him again at Dea. T. B. Coles, in Cranston, to try to make peace one with the other; and also, with the brethren and sisters in Cranston. My husband refused to make any acknowledgment, until urged to do so by the brethren; and he also requsted me to make a promise in the presence of one of the brethren, that I would never mention any circumstances concerning his past conduct for time to come; his conversation implied that if I would not make this promise, that he did not wish for me to return to live with him again. I told him that if I returned back to live with h:m again, that I meant to try to live in peace, if it was possible; if he used me well, I was confident there would be no difficulty. But that circumstances always altered cases in all respects. I told him that I did not know what frame of mind I should fall into; I therefore refused to make him any such promise. But I told him that I was determined to return to my house again; I told him I would return, if I got in at the window. I said to him I am your lawful wife, and I am going to make another trial, to see if I can live with you and my children.

I have been very particular to make a fair statement concerning my going away and leaving my husband, as before alluded to, that the world may be prepared to judge for themselves wherein I was guilty, or innocent. This story has been told much by my enemies; it has taken rapid strides. I heard of it when I was in the State of Vermont. I have lived in six factory villages in the State of Rhode Island, and have heard of it in every place where I have worked. Once I heard that I run away from my husband, and staid a year, and was a common prostitute. But to return to my subject.

When my husband see that I was determined to return back with him, he appeared friendly. We were then at a house in the neighborhood where we lived, and when I started for home, he came and went with me; he told me that the church was against me. I told him that if he wished to turn against me to please the church he had power to do so. But I said to him, you know that you was to blame concerning my going away as well as myself; he then acknowledged that he knew that he was, and he said that he would not turn against me to please the church, or any one else.

After I returned, my husband was very kind to me. For a season he used to talk with me concerning my feeling it my duty to preach.—He said he believed I was sincere concerning

this. He said he thought it would be best for me to make a trial; he said if I made a trial, perhaps I should be better prepared to judge whether it was my duty or not. He said he should ask the Deacon and some of the brethren to come and talk me.

He talked with them on the subject, as he said, and the Deacon and two of the brethren came to talk with me; but they came in a very different spirit from what I expected. Whether they designed it or not, I know that they did me much injury. I had already told them I was sorry that I went away in the manner I did, but I told them, that I felt that God had forgiven me. I told them that I was brought into this state of mind by not being willing to do my duty; and that God knew that my reason was impaired. I told him that my husband had also forgiven me, and that I had forgiven him; and that we were now getting along very well together. They said my husband manifested a Christian spirit, and that he had much to bear with me. I then told them that I had to bear with him also; but, that we had agreed to forgive each other.

In the course of our conversation, I alluded to the circumstances that took place about a year and a half previous to this time, that I had already told to some of the sisters, and expected they had told their husbands. They knew, if they believed my testimony, that he had broken

the marriage covenant, and I expected he had asked their forgiveness as well as my own. But what was my astonishment when one of the brethren told me in his hearing, that he denied those things that I alleged against him. I do not recollect as he made any reply at this time; but his countenance told me that he was guilty.

I cannot describe my feelings at this time.—My husband had asked me to forgive him, and I had forgiven him; but I never knew before, that he had made me a liar; I never knew that he had added to the sin of fornication, the sin of lying to cover his guilt.

The Deacon and the brethren insisted that I must make a humble acknowledgement to the church, and live, as they said, a different life, before I ever said any more about preaching. I felt willing to acknowledge to the church; but I knew that I had been endeavoring to live a Christian life for many years, and thought I had the name of so doing. But I knew that my husband had been living a part of the time in sin and hypocrisy, while I had been trying to serve the Lord.

I said but little to my husband about it one way or the other during the week, but calculated to free my mind when I came to the church meeting; for our church meeting took place about a week from the time that those brethren came to talk with us. I think that my duty was made plain to me at this time, and the words

that I should speak when I came before the church. And for doing that duty I lost my husband; but I do not wish to recall one word that was spoken according to the will of God. God only knows my trials and my feelings since my husband has become my enemy, and I have been separated from my children. But praise to His great and holy name, His grace has been sufficient for me; I have been filled with joy unspeakable and full of glory. But to return to my subject.

My husband and I walked to the meeting in company, and there was not an unpleasant word passed between us on the way. After some of the brethren had given in their testimony, I arose and began like this, after a few preliminary remarks:—I have met with you, dear brethren and sisters, under a sense of duty; I have come to acknowledge that I have done wrong. If there is any one thing that I have done that has hurt your feelings more than another, tell me what it is, and I am willing to acknowledge, and down on my knees, if you desire it. But I said to them, my husband has said things and done things that I never have said or done, and I hope I never shall, the Lord being my helper. If my husband had then risen and acknowledged that he had been in the wrong, as well as myself, it would all have been settled at that time. But he arose and began to rail against me. Before the meeting closed I

arose again, and mentioned the circumstance of the woman that was taken in the act of adultry; and what the Saviour said to her accusers. I told them that I was not without sin, therefore I should not cast a stone at any one; I said to them, the Saviour told her to go and sin no more; but had she gone away and lied to cover up her iniquity, she certainly would have added sin to sin. I then told them the exercises of my mind as before mentioned in this book, concerning my laboring in the Lord's vineyard. They appeared to have made a new conclusion in their minds, perhaps thinking I should get confounded before the people. They told me to have a meeting. This brought me to a great stand in my mind. What, thought I, can I go forward in such a critical time as this. But I had made a decision in my mind to move forward in the strength of the Lord as opportunity presented; I therefore concluded to preach.— But after I had come to the conclusion in my mind to attend the meeting, I was not willing to speak from the text that then rested with the most weight on my mind. The words that I have reference to, you may find in the gospel of St. Luke, 14th chapter, and 26th verse. But I thought if I spoke from these words, I should be led to speak something concerning my family and friends, and I was not willing to do this. I expected however, that some of my brethren would have attended the meeting, and have

heard me with candor; but in this I was disappointed; none of the brethren came to hear me. There was a few of the youthful professors that came to the meeting, but they appeared very light and trifling. But my conclusion was, that if their parents had manifested that love and respect for me, that one Christian should manifest towards another, that their children would have treated me different from what they did.

The meeting was appointed for me, and I attended it. I had but little liberty in explaining the words that I chose, for it was not the will of God that I should choose them; however, I felt some of the presence of the Lord, my neighbors appeared to hear me with candor, and some of them told me, that I far exceeded their expectation. I shall now revert from this subject, and give the reader some account how I got along with my husband.

We returned from the church meeting, as before alluded to; but my husband was in a very different frame of mind from what he was when we went to the meeting; he began to rail against me; but I never returned from a meeting feeling more peace of mind than I did at this time; I had done my duty as well as I knew how to do it. I felt peace within—which is the best peace that is enjoyed by mortal beings. But in doing this duty, I had enraged my husband and some of the brethren; I felt that it was not my duty to give way to injustice any longer, and

not try to plead my own case; the disciples anciently plead their own cause, and our Saviour sometimes plead his own cause; and it appeared to me at this time, that I must tell the truth, and have no fellowship for the unfruitful works of darkness.

From this time, my husband became my decided enemy. He went to several houses and tried to make the people believe that I was a liar; he would not stand up in my presence, and tell me what I had told that was wrong.—He would have no conversation with me of any kind—only, on the subject of separating from me entirely; he said he was determined to have a final separation. But in the first place, I decided in my mind, that I would stay with him; I used to try to talk with him, and tell him that I felt no hardness toward him; that I said what I did under a sense of duty, because I thought that the circumstance of the case required me to say it. I told him that I loved my children and still felt a regard for him, and wished to live and die with them. He appeared to be unwilling to make peace with me; and he has been possessed with that deaf and dumb spirit, when he was in my presence, ever since. He has often caused me to think of those that we read of anciently, that was possessed with a dumb devil; and my prayer always has been, that it would come out of him, and enter no more into him.

I staid with him in this way for two or three months. I was very careful to not use any unpleasant language to him. I used to repair to a grove daily, at a little distance from the house where I lived, and there pour out my soul to God in prayer, and pray for him to show me how to conduct in this critical situation. I continued to meet with my brethren, and speak of the goodness of God.

I met with them one Sabbath in a conference meeting, and was about to kneel down to make a prayer, when the Deacon told me publicly he wished me to be still; he said I must be reconciled to my brethren, or not say any thing in their meetings. This word come very unexpectedly to me, and agitated my feelings very much. I arose from the place where I had kneeled down to pray and set down on the seat from whence I arose, and began to weep, and wept while the meeting lasted, and wept after I had got home, and continued to weep, until I had a violent pain in my head, vomiting from the stomach; my flesh was cold, and I verily began to think that this scene would terminate my sufferings. Those that were present administered some medicine, bathed my head in spirits, &c., and after a while, I felk into a gentle slumber.

The next day I felt very weak and feeble.—I realize now that my trust was not enough in the Lord at this time. Year after year I had

gone to this meeting-house to worship God, and when I had been faithful in discharging my duty, and did not grieve the Spirit, I had been kept from sin and despondency of feelings, and I was so short-sighted at this time, that I could not tell how I could enjoy religion, if I could not meet with the children of God to worship; I wanted peace; it appeared to me sometimes, that I must have peace. After this, the brethren appointed a meeting, as they said, in order to try to settle our difficulties, and requested me to attend; I went and told the Deacon that if I and my husband could not settle our difficulties between ourselves, I was sure we never could in a public manner—and more than this, I told them I plainly saw that my husband did not mean to stick to the truth, and was not willing that justice should take place, or to make a settlement on any reasonable terms whatever. Some of them told me if I did not go to the meeting, that I should be excluded from the church. I told them, if they thought best to dismiss me, they had the power so to do; but I did not think it was best for me to go the meeting. A few of them met together, but concluded not to act upon the subject.

I meditated much upon these things at this time, and devised plans in my mind. At one time I concluded I would tell them that I would let it drop, as I called it, without any settlement, and say no more about the circumstances

that had taken place. The Deacon and some of the brethren came to talk with us again, and they with their own accord, asked him some questions concerning the statements I had made, and he made me a liar in my own hearing. After this I was led to see that I could have no Christian fellowship with him, for I saw plainly, that there was no Christianity in him at this time. But after this, I thought I would live with him, and try to use him well in every sense of the word. But he was constantly talking about separating. He went to talk with a lawyer about this time, or said he had been, to know if he thought he could obtain a bill of divorcement; he said the lawyer told him that he thought he could not. After this, he began to talk about going to the South, and began to make some arrangements as I thought, about starting to go. He said he should provide places for the children, and I might take care for myself. He had been to the South before, to get work at his trade—obtained none, and then owed money that he hired to bear his expenses.

I concluded he meant to leave me for a season, at any rate, and concluded it was best for me to go away. I knew if I could not live with him, that I never should have a better time to part from him than the present. I then had but one child in my care, and she was about six years old; I concluded in my mind to go away and leave him for a season at least; but thought

if there was any alteration in my mind, and he appeared more humble and penitent, and wished me to return, my calculation was, that I should return and live with him again.

I merely write down those thoughts and designs as they passed through my mind, not pretending to say that they were all right, but think I can conscientiously say, that I desired to do right. Had I been calculating to obtain a bill of divorcement myself, I certainly should have staid, and let him have gone himself if he chose. But I never calculated to try to be separated from him by law; I merely thought like this—that if one or the other had got to go, I had better go myself, because my husband would then be likely to stay and take care for the children; I, therefore, took my little girl and went to my brother's. I told my husband that I was a going to my brother's, but did not tell him that I was going to stay.

I told my brother of some of the circumstances that had taken place, and told him that I thought I should come away, and desired him to go back with me and get my clothes. The next day he took a carriage and went with me to the house where I had lived, and saw my husband; he then came forward with a garb of hypocrisy, if I may judge from circumstances, and said that it would be his choice for me to stay and live with him. I thought it would not be of any use for me to talk with him at this

time, and my brother thought it would be best for me not to say much to him. I have been sorry since, that I did not say more to him than what I did. However, he said he had nothing to say concerning the past. I told him that it would be my choice to stay and live with him and my children; but, said I, I despair of ever having any peace, or of ever taking any comfort with you. This was about all that I said to him. I took my wearing clothes only, and came away. He came and took my little girl and carried her to one of our neighbors. I went out in the same neighborhood to take care of a woman that was sick, a Mrs. Prior. While I was in this place, one evening I went to a meeting in the neighborhood, to hear Elder Wells preach. My husband was there. After the meeting, the Elder desired my husband and I to stay and hold some conversation with him and the brethren. Elder Wells had kept a school in our neighborhood, and used to preach to us, and visited us when we kept house together. I readily agreed to stay and talk with them; but my husband walked straight out of the house, without saying a word. I staid and talked with the Elder and some of the brethren a few moments. Elder Wells appeared to manifest a desire to make peace between us. The brethren seemed to censure me some. I recollect I told them that justice was slow—but always sure, and that time might convince them that I was in the right after all.

I saw my husband again soon after this, and tried to talk with him, but he made me no answer. I was under the necessity of going out to work at house-work, to support myself; my health was very poor, and I away from my children and friends. I felt very lonesome. I worked for Mr. Job Wilbur, in Cranston. My trials and labors were too much for my nature to endure; I was taken with a violent nervous pain in my head; I was carried to my brother's, and continued to grow worse until I began to despair of living much longer unless my disease abated. The spasms that I had, grew harder and harder, and I began to search my heart to know what evidence I had of my acceptance with God. I felt at this time that I had a hope in Christ, although I realized I had not been so faithful as I ought to have been. The first thoughts that I had were these: if the Lord is going to take me away from my trials in this world, it will be all well; I thought I was willing to go. There was one part of my life that looked right to me at this time, and I could then look back on it with satisfaction, and that was when I had risen under a sense of duty in public meetings, and had spoken of the goodness of God, and when I had under a sense of duty admonished and warned sinners. I knew that I had done it in the fear of the Lord, and I was glad that I had done it. I felt at this time that I had not wilfully sinned against the Lord;

while I was thinking and rather rejoicing in the prospect of leaving the world, a question seemed to be presented to my mind like this:—Are you not willing to live if you can do any good in the world, if you can be of any use to your children or friends, are you not willing to live.—The impression came to me again at this time, that I must preach the gospel.

Soon after this, Doctor Fisk came to see me, and gave me some medicine that appeared to remove the disorder. After I began to get better, I thought of nothing but preaching. I wished my mother to send for Elder Richard Knight, I wished to talk with him; but before we got ready to send for him, he came down to see me. It was a great cross to me to open my mind to him; but at length I did, and told him that when I got well, I wished he would appoint me a meeting; he gave me some encouragement that he would. When I got better, I went to his house to visit, but I did not mention it again to him, or he to me.

In the following spring of 1833, I commenced work again. I took care of the sick at two different places in the City of Providence, and then went out to Scituate, to O. Leache's, and assisted them about their work in the family.—I had some good seasons while in this neighborhood, in meeting with Christian friends to worship God. While I was in this place, I felt the impression for the first time to travel and

preach the gospel. It appeared to me that I might be more useful in other places, than I could in the place of my nativity. But how can I go, thought I, I am not under the watch-care of any church at present. The world will not receive me, thought I, under such circumstances as these; I thought I would go to the church, notwithstanding, thought I, they have not done exactly right in every respect; I can forgive them if they desire it, and I am willing to acknowledge what I have done that is wrong. I thought I would go and see them again; David said he restored that which he took not away; I don't know but my feelings were some like his at this time.

However, I went to them, and told them that I was willing to make a settlement with them again on any reasonable terms they would propose. They said that my husband said, that I must acknowledge that I had lied before I could settle with him, or before he would speak to me again. Not long after this, I went to one of their church meetings, and gave in my testimony. One of the leading members arose and said that I talked very well, but they did not know my heart. He told the truth when he said this. I did not know his heart, but I thought by his conversation and deportment, that he felt but little love or sympathy for me.

In the summer of 1833, I buried my brother, Rufus Warner, and in the autumn of the same

year, I went to live with his widow; we moved to a factory, and I commenced work in a weave shop. We went to live at the Hope Factory, so called.

I understood, previous to this time, that my former brethren in Cranston, tried to hedge up my way; I heard that they told the old Baptist brethren, as they are called, they ought not to let me talk in their meetings. My former brethren said they could not settle with me unless I made a settlement with my husband, and my husband's proposals was, that I must acknowledge that those statements that I made to those sisters, as before alluded to, were false. I told them that if these were the proposals, I should never comply with them, as much as I loved the enjoyments of home, and the society of my family. I told them that I would die before I would do it; I told them that I had not exaggerated the statement at all, and I could die peaceably on my dying pillow, and use the same language. Hence you see plainly that I could make no settlement with them at this time.

While I was engaged at my work, there was a constant labor in my mind for sinners, and I found a rather cool reception among the Christian part of society. I had some enemies in the place, and many of the professors knew but little about me. In the mean time my husband came to the place, and tried to turn the minds of the people against me.

At sometimes when I arose to speak in their public meetings, I feared they would not be willing to hear me; and the impression rested strongly on my mind, that I had better go away and pay my devotions in parts that were new, and tell the people that I had no recommendation but the white stone and the new name—and that they knew was invisible to the natural eye.

My mother lived in the family with us at this time. I did not make known my feelings to my friends in several months. But sometimes I would conclude in my mind, that I must go away and preach to the people. When I concluded that I would go, I felt cheerful and happy in my mind. But when I began to think about making arrangements for a start, the cross would appear so great, that I would think that I could not take it up. More than once or twice I concluded in my mind to abandon the thought forever, but when I made this calculation my soul died to all religious enjoyment, and I was led to think like St. Paul, hat if in this life only I had hope I was of all persons the most miserable. Separated from my children, my husband had become my decided enemy.—My health was poor, and it was with difficulty that I could provide for my own necessities. I have often been led to say like Job—Lord take away my useless life, let me live no longer in this troublesome world. I would pray to the

Lord that I might die; then I should be led to see that I was not fit to die in such a frame as this; I would then pray to the Lord to create a right heart, and renew a right spirit within me. At length he would hear my prayer—he would shed forth his love into my heart, and the word would come to me again—go and labor in my vineyard and I will protect you.

At length I concluded that I would go and make a trial. I mentioned it to my friends, and they persuaded me not to go. This brought a new trial on my mind; but my mother soon gave way and told me to do as I thought best; and others of my friends after they saw that I was determined to go, rendered me some assistance about preparing for my journey. I knew they told me the truth when they told me that I needed better clothing and more money to go away in such a pursuit as this; but I told them that I must go, and I would go if I had to beg my bread from door to door. And after I had concluded to go, I hardly knew where to go first, but I concluded to go to Fall River. I thought it would be convenient for me to go to this place by stage and steamboat, and *I* could go further when I got there, if I thought best.

Before I went, *I* dreamed of seeing places similar to those *I* did see, and dreamed of the names of some of the people, before *I* ever saw them. With a few articles of clothing in a small band-box, and two dollars only, *I* started

for Fall River; took the stage and went from Scituate to Providence, and there took the steamboat and went to Fall River; there I was landed on the wharf—a stranger among strangers, with no recommendation or letters of introduction; but at this time I had some faith in God; with my band-box in my hand, I called at a private house, and asked the people if there was any Free Will Baptists in the village. They told me there was some people they called Free Will Baptists, and told me of a Deacon Brown, and directed me to go to his house in the northeast part of the village. I called at the house of Dea. Brown, and told him of my errand to that place; told him I was not under the watch-care of any church; I told him that my mind was led to make remarks from Scripture; that my brethren were opposed to this; and I told him I had no recommendation, as I said before, but the white stone and new name, and that no one knew but myself only. I asked him if he knew of any place where he thought I might labor in the Lord's vineyard. He told me there was a place in West Port, he thought it was likely they would receive me to labor with them; he said there was a few brethren there, and they had not a settled minister, and they met generally on the Sabbath to worship God. It was about three miles to that neighborhood, but he said I could stop by the way and stay all night.

I left what baggage I had at his house, and

went to the house that he directed me to go to, and told the woman of the house what he said to me, and she bade me welcome to stay all night with her. She was a widow by the name of Crocker; she directed me to go and call on a brother Joshua Wordle, that lived a short distance from the school-house where they held their meetings. There was a minister a going to preach to them that day, by the name of Chace.

I went to a house nigher the school-house before the hour for meeting arrived, and fell in with this brother Chace that was a going to preach to the people; I told him the same that I told Dea. Brown, and he told me to go to his meeting, and free my mind, if I had any thing to say, and if the people thought it best, they would appoint me a meeting; I therefore went to his meeting and gave an exhortation, for my mind was filled with the love of God.

We had a good meeting together, and before we left the house, there was a woman in the meeting that was so convicted, that she down on her knees, and began to cry to the Lord to have mercy on her, and asked the brethren to pray for her. The brethren concluded to have a meeting appointed for me the next evening; and brother Gifford, the husband of this woman before alluded to, come and asked me to come and visit them, and have a meeting. He had been in rather a backslidden state, but seemed

to be rather aroused by the feelings of his companion.

The next evening was the time appointed for me to speak to the people, but the fear of man was not taken away. I prayed to God, and tried to read the Scriptures, but my mind was not enough stayed on God at this time. The time arrived, and I attended the meeting, and gained some strength in my mind; how much the people were edified is not for me to say.

I went to brother Gifford's and had a meeting, and felt more liberty in speaking than when I spoke to them the first time. The people received me as well as could be reasonably expected; and sister Wordle, in a special manner took some pains to introduce me among the christian part of society. I staid in this vicinity several weeks and labored with the people. Not being able to go any farther on my own expence, I concluded to work in a factory. A sister Borden who lived in Tiverton, introduced me to a family in Fall River by the name of Devoll, and I commenced working in a factory and boarded with them. The heads of this family and some of their children belonged to the Methodist denomination. They frequently had meetings in their house, and we often enjoyed happy seasons together in worshipping God. While I was engaged at work in the factory, I had time for meditation and reflection. Knowing it was in no way likely that I

should receive any encouragement from the church of which I had formerly been a member, I thought I must try to help myself. I composed a series of verses while engaged at my work, commencing with my first religious impressions, together with my christian experience, call to labor in the Lord's vineyard, &c. I thought this might be a means in the hands of God, of introducing myself to the world as a laborer, and among the christian part of society in particular.

I was gone from home several months and then returned to my brother's in the city of Providence. My husband, I suppose, thought it would be a good time, in my absence, to petition for a bill of divorcement. I did not feel a mind at this time for controversy, I therefore agreed to compromise with him for a small sum of money, and not make my appearance at the court to oppose him. It was thought at this time that he intended soon to be married if he could get a bill of divorcement from me. After I had agreed to the proposals above alluded to, I was stung with remorse of conscience.—I thought I had done wrong in voluntarily giving away my children to the care of others.—The reason why I agreed in the first place to not oppose my husband in his proceedings was because I did not wish to force any one to live with me; but when I looked at the subject in another light, I knew, if strict justice took place

he never could obtain a bill of divorcement from me. I knew that I had not broken the marriage covenant; it was himself. But however, as far as I promised I fulfilled. I staid away from the court this time and let him do what he could, but he did not obtain a bill of divorcement. I felt that the unseen hand of Providence protected me at this time, and I thought I never would consent to such measures again. I thought I would have nothing or stand for my right and have the care of my youngest child myself. If he put me away unjustly or forced my children from me, it would be what I could not avoid, but I would never again consent to it myself. This took place in the autumn of 1833.

To return to my former subject, after staying a short time with my brother in Providence, I went to a village called Olneyville, and commenced work in a factory, and went to board in a christian family, by the name of Tillinghast. I saught an interview with Elder Cheney; he belonged to the same denomination that I formerly had. I told him some of my trials, and asked him if he thought that there was any trial that could exist in a church that could not be settled. He said that he thought not; but he was opposed to female preaching, and his influence went against me. He would not let me speak in conference meetings, but gave me the privilege of coming to their class

meetings; sometimes I used to meet with them.

Previous to this time, I put much confidence in Elder Cheney, and when he first gave it as his opinion that I was deceived, it staggered my faith very much, I thought that perhaps he was right, and I was deceived. I prayed fervently to the Lord, and I think he showed me that I was better prepared to know my own duty than any one beside; and when I met with them from time to time, I knew by the Spirit that I then possessed, that they were measurably in the dark. Kind reader, do not start at this. The Apostle John says, "we know that we are in Christ, and the whole world lieth in wickedness. We may know if peoples' words and actions do not agree with the word of God, and the spirit of the gospel, they must be measurably in the dark. Not that I would carry the idea that there was no Christians in the church, but I think at that time, the life and power of religion was not among them. But there was an opening for me to improve my small gift from other sources; brother Tillinghast and his companion were friendly; he used frequently to have meetings at his own house; the Methodist brethren were also friendly, and we used to enjoy happy seasons together in meeting to worship God. Backsliders caught the flame, and returned to their Father's house; sinners were converted to God. Some that were awakened in little meetings went forward in baptism and joined Elder Cheney's church.

I will tell you now how my husband proceeded in the following spring of 1834. He again tried for a billl of divorcement, and I evaded his plan by a stratagem. He would not agree to proposals that I made to him to prevent my attending the Court at this time to oppose him, I prevented him from citing me as the law directs. I got consent of the owners to leave the factory for a short time, and went to board with a friend in the City of Providence, and he was unable to ascertain where I was, and consequently was not prepared to present his petition before the Court.

Soon after this, his unlawful intercourse with the young lady before alluded to, was brought to light by a living witness. After this circumstance took place, he gave up the pursuit of obtaining a bill of divorcement for several years.

I succeeded in getting my poetry printed in the following summer, but felt myself ill prepared to travel and labor, as my mind was then led; but the Lord raised me up friends; brother Tillinghast wrote me a recommendation, it was signed by some of my familiar acquaintance in the towns of Johnston and Cranston; they were mostly professors of religion of different denominations. I will here insert a true copy.

To whom it may concern this is to certify—That by familiar acquaintance, we do esteem sister Eleanor Knight to be a Christian by her

walk and conversation, and recommend her as such, knowing she has had many trials and outward afflictions on the account of her conscienciously feeling it her duty to exercise her gift in public in warning sinners of the awful consequence of living and dying without being reconciled to God, although she has no regular standing in any denomination of Christians at present. From any thing that has come to our knowledge, we know of no good reason why she should not.

John Tillinghast,	Caleb Colvin,
Mary A. Tillinghast,	Dolly Colvin,
Betsey Grant,	Mariah Olney,
Betsey Crandall,	Mary Howard,
Betsey Crandall, 2d,	Celestia Kimball,
Catharine Down,	Desiah Burton,
Orra Prior	Phebe Burton,
Lydia Knight,	Cintha Burton,
Sarah A. Knight.	

The largest portion of these friends had been acquainted with me for many years. I was now making calculations to go out and labor in the Lord's vineyard. There was some of my brethren lived in the town of Johnston. I thought I would visit them at this time, and perhaps they would be willing to render me some assistance.

I called on sister Randall, and told her my intention, and asked her if she thought it was likely that any of the brethren would be willing to subscribe their names to my writing. She

gave me to understand, that she thought I could join their church if I chose. I talked with some of the brethren on the subject, and concluded to attend one of their church meetings.

I had thought previous to this time, that I should not join any church, for fear they would not patronize me in worshipping and serving God according to the dictates of my own conscience, although I felt a strong union for all those that I thought were Christians, in all denominations. When I became acquainted with the sentiments that those people professed to believe—I mean the Christians, I thought their sentiments agreed well with my own. After making it a subject of prayer, I concluded to join them, provided they were willing to receive me. I was rather in the fault when I joined the Christians, because I did not frankly tell them that I wished to join them as a public laborer, or not join them at all; but I knew that the church knew that I felt it duty to labor in word and doctrine, and concluded they meant to patronise me in so doing.

I joined the Christian Church in Johnston, in the summer of 1834, but did not live nigh them so that I could attend their meetings.—Soon after I joined the Christian Church, I went to visit my sister, in the State of Connecticut, intending to call on Christian friends and labor on the way. I always consider all true Christians as my friends; if we are entire strangers, we are made nigh by the blood of Christ.

I stopped in Ashford, Connecticut; formed an agreeable acquaintance with several brethren and sisters in that vicinity, and attended several meetings. I also stopped in Foster, and held several meetings with the Christians and Free Will Baptists in that vicinity.

I returned home in poor health, and in rather low spirits; I did not feel exactly satisfied with myself, or rather with my own proceedings, because I did not tell my design to the Christian Church before I started from home.

I commenced work in the weave shop again in the following autumn. I went to work in a factory in North Providence, they called the Greystone, on the account of being nigher my children. I commenced laboring in this little village according to the best of my abilities to advance the kingdom of Christ. A part of the professors met together with me weekly to worship God, and solemnity often rested on the minds of those that came out to hear, and we often had happy seasons from the presence of the Lord. If professors of religion had been completely united, I do not doubt that sinners would have been converted to God. But unhappy for myself, I had enemies in this vicinity, that exerted their influence against me. I was credibly informed, that a connexion of my husband's, went to talk with Elder S. Huchings concerning me, and tried to hedge up my way, and hinder me from laboring in the cause of

Christ, in this, however, the person did not succeed; but stories that were circulated by my enemies concerning me, often caused those that were not acquainted with me, to view me with an eye of suspicion.

But notwithstanding all those circumstances, the Lord gave me brethren and sisters in this vicinity that were friendly; they would plead the cause of the poor and needy, and I believe that they loved me because they thought I loved the Saviour. Still feeling it on my mind to travel and labor in the Lord's vineyard, I thought I would tell my feelings to the church, to know if they would approbate me in so doing. They finally concluded to give me a letter, recommending me as a Christian in good standing in the Christian Church in Johnston, and approbated me as a laborer in the cause of Christ.—I thought I would go to Fall River and West-port again, and see those brethren and sisters with whom I had formed an acquaintance, as before alluded to.

I set out on an excursion to labor in the vineyard of the Lord, July 31st, A. D. 1835; took passage in the steamboat for Fall River, and then took the stage for West-Port; arrived at Jos. Wordle's about six, P. M.; they informed me it was rather a dull time in that neighborhood. My prayer was that the Lord may revive his work.

August 1st, I went to Dartmouth to a church

meeting with brother and sister Davis, and enjoyed some of the presence of the Lord. Went to a school-house the next day, and had rather a cool reception among some of the brethren; felt very bad; took the stage the next day, and went to New Bedford; called on Elder Morgrage, and asked his advice concerning my labors, &c. He told me there was a revival in that vicinity, in the northwest part of the village, out of the central part of the town, and he went with me and introduced me to the brethren and sisters; they received me very kindly. Met with them in class and prayer meetings. The 7th, spoke to a few in a school-house, from 1st Corinthians, 13th chapter, 8th verse. On the 8th, met in conference at brother Robbin's; had a good time. The 9th, went to a prayer meeting in the morning, and at two, P. M., met with the people in Dartmouth; spoke to them from Luke, the 10th chapter, and 16th verse, and had not much liberty. Met with the people again in conference, and had rather a dull time. The 10th, met at brother Howard's in Bedford, spoke from Matthew the 6th chapter, and 10th verse, and had a good time; one young woman that lived in the house, after the meeting was closed, expressed her desires to have religion. The 12th, met in Dartmouth, at a brother Weaver's, and spoke from Proverbs the 18th chap. and 24th verse, and had a good time; several of the young people wept while I

spoke, and saints professed to be edified; one woman said she had not had so good a meeting in several years. The 14th, met again with the brethren in Bedford, at the school-house, and had a good time; presented a few of my little tracts for sale, and they very kindly gave me about ten shillings. The 15th, went to brother Godfrey Brown's, in Dartmouth, and had a good visit. The 16th, went to brother Booth's, and went to the school-house to have a meeting, but some person had secreted the key and we could not get into the school-house. The 17th, went to hear sister R. Macomber; took leave of the brethren and sisters in Bedford, and enjoyed some of the presence of the Lord. The 18th, took the stage for West-Port, arrived at brother Jos. Wordle's at half past four P. M. The 19th, went to brother Eli Wordle's, in Troy; staid in that neighborhood until the 22d; had a meeting in the school-house; there was sickness in the neighborhood, and but few attended, but the Lord was present and that to bless; we had a good meeting.

I returned to West-Port, and heard a brother Sherman, but felt depressed in my feelings; I was weary in holding my peace. I talked with Deacon Davis about having a meeting in the evening. He said if I had a meeting in the evening, he did not think the people would attend. But my mind on the subject was, that if all the brethren had been willing to put shoul-

der to the wheel, and entered into the work themselves, and have tried to stay up my feeble hands, I might have gained access to the ears of the people and have advanced the cause of Christ. On the 27th, went to Fall River, did not make known myself to brother Clough; visited my acquaintance in Fall River, attended class, prayer and conference meetings with the Christian and Methodist brethren.

September the 1st, held a meeting at brother Grant's, spoke from Romans 8th chapter, 15th and 16th verses; had a good time; but some boys gathered around the door and made a noise, but saints professed to be edified. Came to brother Joseph Borden's, on the 4th, had a meeting at Mr. Crocker's in the evening, and had a good time; made my remarks principally from the 1st chapter of Revelation and 14th verse. Came to brother Wordle's, the 5th.—On the 6th, had a meeting in the old meeting-house; there not being timely notice there was but few attended, and I had not much liberty. While I was at Bedford, some of the brethren rather encouraged me to go further, and I think now, I had ought to have gone. But I felt ashamed of my small gift, I was not willing enough to wear the yoke of Christ; I had not at all times the spirit of my station. I thought I would return home and make an effort to labor in that vicinity. Hold another meeting in the school,house in West-Port, and had a good

time; the brethren manifested more union. I told them I was going to leave them, and some of them desired me to come and labor with them again. The 7th, started from brother Wordle's at half past seven, A. M., took stage for Fall River, and then took the steamboat for Providence; arrived at my brother's about noon.—I felt to thank the Lord for his protecting care and goodness. Since I have stopped travelling I have stopped writing in my journal.

I have been in Providence the most of the time since I returned from the east. I have labored but little since I came here—I have not had the privilege. Met with the brethren in Providence occasionally, to hear and speak of the things of the kingdom, and enjoyed some happy seasons.

December the 1st, have resumed work in the factory again, in North Providence. Some of the people here want to have meetings in the evening, but those that have the most influence and profess religion themselves, will not meet with us. It is lonesome times.

March the 6th, there was a terrible flood last night; our factory dam was all swept away, and our business entirely stopped. The 14th, resumed work again, in the Nightingale Factory, in Smithfield. My enemies have tried to hurt me in this place. Heard some pointed remarks from Elder Burlingame this evening; asked a conference with him after the meeting was

closed, it was granted; after talking with him half an hour, we parted in friendship.

April the 1st, met with the Free Will Baptist brethren in this place from time to time, and enjoyed some happy seasons in meeting to worship God. Feel that I must travel and labor in the Lord's vineyard again. May the 20th, my son is taken sick, at Mr. Brown Sweet's, in Smithfield, and I am going to take care of him; my prayer is that his sickness may be sanctified to his eternal good. June the 6th, my son feels the need of religion in his sickness; he feels that he is not prepared to die. The 20th, the fever has come to a crisis and my son is in a state of convalesence. July the 1st, took leave of the kind family of brother Sweet, with a prayer to God for our future protection. I received a present from brother Sweet of two dollars, with a good degree of thankfulness. The 16th, I have been to see my friends since I left brother Sweet's, and felt that I was parting with some of them for the last time. Met with my son again in Providence, and found his health recovered. I am making preparation to leave for the north; find but little encouragement from my Providence brethren; feel rather cast down—but not in despair.

I left Providence, July the 21st, 1836; rode forty miles to Worcester. Found no Christian friends that would patronize me as a public speaker there. One woman at the hotel gave

me a piece of money; may God bless her and all the good people of Worcester, and hasten the time when Christian union shall prevail, and the efforts of all Christians be exerted to advance the pure principles of the gospel. 22d, left Worcester and went to Templeton; made some inquiry among the professors of religion concerning the state of things.

I had an idea before I started from home, by the information I had obtained from others, that I should fall in with Free Will Baptists and Christian brethren on my way; knowing that they patronized female preaching, I had reasons to expect that I might find a reception as a laborer on my way to Vermont, but in this I was disappointed—I found no reception among the professors in Templeton, and found I had not money enough to pay my fare in the stage to Keen. Was treated very coolly in the town of Templeton.

I concluded to stop again in the town of Athol. I visited a Unitarian and Baptist minister in the town of Athol; had to make known my situation to professors in Athol, and received some small presents from the ministers and members of the churches; sold some of my small tracts; prayed with several in the village, and found some that appeared to possess a humble heart and contrite spirit.

I had to pass the Sabbath in Athol, and stay at the tavern kept by J. Young. I had to wait

three days for the return of the stage. Wishing to save my money to pay my fare in the stage, I offered to assist them about their work in the tavern. They very unexpectedly to myself, set me to washing; but I tried to help them as well as I could; gave the landlord my pocket inkstand, and the landlady my scissors, and that was all they asked me.

July the 26th, took stage for Brattleborough, arrived there about nine, P. M., and staid all night at the stage tavern kept by Chace. The 27th, went and called on the Methodist preacher, and took breakfast; then called on a brother Lewis, he and his family were very kind to me. By the request of brother Lewis, I obtained liberty to speak in a school-house that was occupied by the Methodist; I therefore, held a meeting there on Tuesday evening, July 28th; the house was well filled. I spoke from Ephesians 5th chapter and 14th verse, and enjoyed a good degree of liberty; I sold some tracts at the close of the meeting, and more the next day. Took the stage for Putney on the 30th; went to brother Daniel Bennet's, and stayed through the day, and spoke the same evening in a school house; spoke from Gallatians the last chapter, 7th and 8th verses; had rather a dull time; feel rather discouraged, but my trust is in the Lord, The 31st, Deacon Hooper said he would carry me to Walpole yesterday, but altered his mind before night. Some of the brethren treated me

very cool. Brother G. Hooper offered to carry me to Westmoreland, I therefore concluded to go; I arrived in Westmoreland at the house of Deacon Hall; he received me very well; went to meeting with his family, and they introduced me to Elder M. Winchester, of the church in Westmoreland. He asked me to preach in the meeting house, but I declined, and chose rather to speak in the school-house at five, P. M. I therefore attended a meeting the same evening in the Union School-House, in the neighborhood of Deacon Hall, and spoke from the 55th chapter of Isaiah, and the 1st verse, and had a good degree of liberty.

August the 1st, went to see a sister Hall that lived in the neighborhood, and had an agreeable visit; when I left, she gave me a piece of money, I thanked her kindly; my Master will pay her I have no doubt. The 6th, I had staid in Westmoreland several days; visited among the brethren and sisters, with a good degree of satisfaction, and have received some small presents—for which I am very thankful. The 7th, went to hear brother Winchester; heard two discourses from him; and spoke in the Union School-House again, at five, P. M., from Ephesians 2d chapter and the four last verses; there was one man in the meeting that was intoxicated that made some disturbance. The house was filled, and they were mostly attentive, and some professed to be edified. The 9th, Deacon Hall

sent his son to carry me to Walpole. I left Deacon Hall's family, feeling grateful to them for their kind treatment to me while in their family. I went to Deacon Hooper's, and from there to sister Russel's, that lived in the neighborhood. I visited a few days in that neighborhood, and Deacon Hooper sent his boy to carry me to Elder Burnham's. I thought the professors in this place were not clothed enough with the Sun of Righteousness; they did not believe much in the influence of the Holy Spirit. I pray that the woman of Babylon may be destroyed, that the nations of the earth may be drunken with the wine of her filthiness no more. Sister Burnham was very kind to me; the Elder and myself did not exactly agree, concerning the sentiments of the religion of Christ.—The 12th, spoke in Elder Burnham's meeting-house; spoke from the last chapter of Revelations,—"The Spirit and the Bride say come," &c., and enjoyed some liberty. I was invited home with sister Hubbard, and staid the most of the time for a week, and had a good visit.—Brother Thompson's family felt afraid to entertain the stranger. Was not Christ rejected in his members; he certainly was. The 19th, went to brother Pratt's, and from there to the meeting-house. There being an universal meeting in the neighborhood, there was but few attended; but the Lord was there by his Spirit and that to bless. The 21st, went to Walpole

Village, and there took the stage and went to Springfield. Went to brother Oliver Cook's, and was received very kindly. My health is poor, and my purse is light, but my trust is in the Lord. Spoke in the meeting-house the following Sabbath, from Isaiah, the 55th chapter and 7th verse, and in the afternoon from the 1st verse of the same chapter, and enjoyed a good degree of liberty, The 30th, attended a meeting in what is called the Spooner neighborhood, and had a good time. September the 2d, had another meeting in the meeting-house.—There has been a degree of solemnity in my meetings in Springfield, and some tears shed, but at present I feel discouraged—Lord save or I perish. I have generally been kindly received by the people in Springfield, and some of my temporal wants have been supplyed. Brother Cook's family were very kind to me, may God reward them, and feed them with the bread of life. The 6th, I had to leave and go to Woodstock, to attend the yearly meeting; I prayed that the Lord would go with me, and prepare me for what he was preparing for me in his Providence. The 7th, arrived at Elder Hazens; he appeared to be friendly, but felt to be a stranger in a strange place; my trust was in the Lord. The 10th, felt as though I must say something to the people, I requested of brother Hazen to speak at five, P. M., but he thought I had better speak to them at the usual hour for

meeting. I spoke to them from these words—"The kingdom of heaven suffers violence, and the violent take it by force." I enjoyed some liberty. I told Elder Hazen I chose to have the instrumental music omitted, but he thought they could not sing so well without it, so I consented, but felt myself as though God designed that his worship should be free from the spirit of the world.

The yearly meeting commenced the 12th. I attended the conference of Elders and brethren on the 12th and 13th, in company with some female friends. I felt impressed to speak to the conference, and tell them my impressions and my object in coming to this country. It was thought there was about forty Elders in this conference. It was about as trying to me to speak to this audience of people, as at any time that I ever attempted to speak in public; but I spoke to them the second day I attended the conference; I hardly know what I said to them, but I know this, that what I said relieved my mind very much. The people in Woodstock appeared to be too proud to receive me in my humble appearance. The conference made no direct answer to what I said to them. I left the place before the meeting closed, and went to Stafford. However, there was a few in Woodstock that I believe felt an interest in my welfare; a brother Perkins gave me a piece of money, for which I felt thankful.

On my way to Stafford I stopped in Hanover and staid a part of the night. I called on two Methodist families, and sold a few tracts; visited a Free Will Baptist sister at a Mr. Lee's, and had a good visit. I thought it best to go back to the tavern to stay all night, for the stage was going to start at 3 o'clock, A. M. The 15th, started from Hanover at three, A. M., and arrived at a tavern in Stafford-hollow before it was light. The landlord built me up a fire before it was light, and I set and warmed myself about an hour, and then went to sister Norton's. That morning I was a stranger among strangers, with only fourteen cents in money, but my trust was in the Lord. Sister Norton received me very kindly, and the next day she sent a boy to carry me to a brother Kiblin's.—He and his wife received me very kindly. The next day I went to Deacon Hazzenden's, and attended two meetings in a school-house in that neighborhood, and felt some of the presence of the Lord. The 21st, have visited several families in Stafford, and attended a meeting at brother Rowel's; I spoke from the 20th chapter of the Acts of the Apostle, beginning at the at the 20th verse, and had a good time. The people in Stafford have treated me tolerably well, but they do not appear to be much engaged in what I call true religion. The 24th, went to brother Tyler's in the south part of the town; went to a meeting in a school-house, and

heard a brother Cummins preach a discouse; then heard a brother Keath, and then spoke myself, but did not enjoy myself very well.—Thou knowest the reason, O Lord, why I have not.—Help me O Lord, for I am discouraged. The 28th, the meadows were white with snow that morning; it was the coldest week that I ever saw for the season, but I am in a warm house and among kind friends, for which I thank the Lord. I had another meeting in the schoolhouse; spoke from a part of the Lord's prayer, and had a good degree of liberty. Brother Tyler has furnished me with a horse and wagon, and sister Roberson was going to carry me to Royalton The 29th, went to Royalton; arrived at the house of Deacon Bingum; his wife received me very well.

October the 2d, attended a conference meeting in the fore-part of the day, and spoke myself at two, P. M., and had a good time, Christians professed to be edified. The 9th, spoke to the people, but had a hard time, feel discouraged, don't know how to go back or how to go forward. If it is my duty to preach, Lord prepare me for the work. The 17th, spoke from Isaiah the 55th chapter and 7th verse, and had a good degree of liberty. There was some Christian friends at the meeting, from Tunbridge, they asked me to go home with them; I went, and held another meeting the same evening. The 19th, spoke again in the even-

ing from these words—The flesh lusteth against the Spirit, and the Spirit against the flesh; and had a good time; some appeared solemn, backsliders renewed their testimony, and some thanked God that they ever saw my face or heard my voice. This gave me satisfaction—it is my greatest delight to try to do good. I have visited several families, been treated very kindly. There was a medical spring in the neighborhood. I went to it and drank some of the water; I had a good visit in Tunbridge.—I received some small presents, for which I feel thankful. The 23d, started for Royalton, and stopped and made some visits by the way; went to a Methodist brother's by the name of Bucks, and held a meeting; we had a good time; I heard from the brethren with satisfaction. The 24th, went with brother Bucks and a female friend to Royalton; spoke to them for the last time in Royalton, and had a good time. Have had a good visit with Deacon Bingham and his wife and other Christian friends in Royalton; received some presents and favors, for which I feel thankful. The 25th, started with Deacon Bingham for Randolph; went to a protracted meeting in Randolph, and heard some good preaching and exhortations, and felt some of the power of God myself; some of the preachers seemed to hold me off. There was a contribution taken at the close of the meeting, but none inquired after my welfare, and I was under the

necessity of telling my situation to some of my Christian friends, and they gave me about nine shillings. The 31st, started for Montpelier in the stage, staid all night at the tavern, and had one cracker for my supper. The next morning I went out into the village and found some Methodist brethren, and got some refreshments. They asked me to stay with them over the Sabbath; I did, and went to their quarterly meeting. November the 2d, held a meeting at a private house, and had not much liberty; feel discouraged again; my prayer is—Lord make me a clean heart, and renew a right spirit within me. The 3d, visited a sick girl, and prayed with her. The family told me she had vomited every time she had eaten or drank, for about a year. The 4th, started for Chalace in the stage, went to the house of Esq. Ketton a little after the sun had risen; they received the wandering Pilgrim. The 8th, met with the brethren, and spoke twice—first, from Psalms, 46th chapter and 7th verse, and in the afternoon, from Isaiah, the 55th chapter, and had a good time. I staid in Chalace and its vicinity about six weeks. I did not have an opportunity to write much in my Journal. During my stay in Chalace, I had fourteen meetings; formed an agreeable acquaintance with Christian friends; had a fine visit with sister Nie, and also with brother Burnum and his family. I was invited by Elder J. Green into the east part of the town;

staid several days at his house and visited other Christian friends in that vicinity, and had some happy seasons in meeting to worship God.—While I was at Br. Green's, I went in company with his sister Clarisa Green over in the south part of the town to have a meeting. We left the family as well as usual on Saturday evening, on Sunday night about 3 o'clock, P. M., a messenger came to the house where we were, and told us that sister Lucitta Woodard was very sick. She died the next day about 3 o'clock, P. M. She was considered a Christian, and was much lamented by her friends and neighbors. I have been acquainted with several in the state of Vermont that professed to be healed by the prayer of faith. Br. Pratt that I visited when I was in Walpole, has gone hundreds of miles to visit the sick, and pray with them, and many have professed to be healed. Sister Clarisa Green told me she was sick for several years, and was healed by the prayer of faith. She had been confined to her bed entirely for three years; she felt impressed to send for Br. Pratt; he talked and prayed with her, and she felt her distress leave her almost instantaneously, and recovered her strength in a short time. She is a person that sustains a good character, and has since that time been engaged in preaching the gospel.

December 24th, went to Br. Wires, they received me very well; went with them to meeting the next day, and had a happy season. 28th,

went to sister Wright's; there was a prayer meeting appointed there, but the weather was bad, and the people did not attend. 29th, went to Br. Foster's; went to the watch meeting the next evening. I went to meeting the next day and was invited to speak by the Methodist minister, and spoke from the first of Corinthians 11th chapter and 8th verse. Went to Br. Swaseys and staid till the 8th. Spoke to the people again the next Sabbath, from the 3d chapter of Revelation and 8th verse; returned to Br. Foster's again. Have had some trials, but the grace of God is sufficient for me; I am glad I have come out to labor in the Lord's vineyard; I believe that God who hears the young ravens when they cry, will not leave me nor forsake me. January 11th, spoke at the Heath school-house, but did not enjoy much liberty. 13th, spoke again at a brother Kingsbury's, but did not feel as I desired. Br. Kingsbury's wife told me her husband used to preach in his sleep.—She thought the reason was, he was not willing to preach when he was awake. He has now commeneed preaching, and she says he rests very well in his sleep. His wife, and others that heard him, said he would divide his subject as correct, and preach as well or better, than ever they heard him when he was awake. 14th, went to Dea. Drinnel's in East Calais; spoke in the school-house, and enjoyed a good degree of liberty. Since that time I have been visiting

in the neighborhood, and have enjoyed some of the consolations of religion.

January 22d, 1837, I am now at Br. Ide's, in East Calais. It is a very snowy day, but I am comfortable—I am in a warm room, and with kind friends; if it had not been stormy I should have heard Br. Wheeler preach this Sabbath, and have gone to Marshfield, and have spoken myself in the evening, but I feel a good degree of reconciliation to the dispensations of the providences of God.

When I think of the many mountains and vallies that lie between me and my friends in Rhode Island, I am led to say—When shall I see you again? I think if they think of me as often as I think of them, although we are absent in body, we are present in mind; but I feel that I am in the way of duty, and I believe if I die to-day, I shall die happy. But if it is the Lord's will, I shall see Rhode Island again.—25th, went to Cabbot, to Dea. Wheeler's, and had a good visit. 27th, went to Marshfield and had a meeting; went to Br. S. Wheeler's, and went with him to Danville. 29th, heard Br. Wheeler preach, and spoke myself in the afternoon, and had a good time. 31st. had a meeting in the evening, and did not have much liberty; feel discouraged and disconsolate.

February the 1st, the Lord revived my mind again. 3d, went to Danville-green to visit my cousin, the wife of D. R. Fuller, she appeared

glad to see me. Her husband asked the Methodist minister to let me speak in the Chapel, and I held a meeting in the evening of the 6th day of February, and had a good time. Visited in the place until the 11th, and then went in the stage to North Danville, called on a female preacher, a sister Thompson; she received me very well. 13th, spoke in the school-house.—17th, it is a very stormy day, and has been a very snowy week, but I am with kind friends at Br. Ward's. 19th, spoke once in the meeting-house, and did not enjoy much liberty, felt discouraged, a gloom overspread my mind. The same week, on Thursday evening, I was at Br. Hill's, a few came out to hear; the Lord again gave me the spirit of my station, and we enjoyed a happy season from the presence of the Lord. I went to Br. Drew's the same week, and the following Sabbath went with them to meeting, and heard Br. George preach in the former and Br. Macoy in the latter part of the day. 27th, came to Lyndon corner, and stopped at cousin John Brown's; received a letter from my son, Wm. W. Knight. 29th, went to my aunt Sheldon's in Lyndon; I was glad to see my aunt and her family, although I had never seen but one of them before.

March the 4th, held a meeting at aunt Sheldon's, and had a good time. 5th, went to Curby, to my cousin Dammon's; my relations in this country, have treated me very kindly. 8th,

had a meeting in the school-house in Curby, and had a good time. 10th, went to cousin Moses Sheldon's. 12th, heard a Br. Wiggins preach, and spoke myself in the afternoon.— 14th, went to cousin John Bly's. 19th, held a meeting in a school-house, and had a good time. 22d, came at aunt Sheldon's again; held a meeting to aunt Sheldon's. 31st, went to Curby again, to cousin Dammon's. April the 2d, spoke twice in the school-house, and had a good time. 4th, cousin John Dammon carried me to Wheelock to a Br. Sprague's, they appeared glad to see me; sister Sprague said she had been praying to the Lord to send them a preacher. 5th, held a meeting to sister Hoit's, and had a good time, saints and sinners felt the power of God. 7th, held a meeting at J. Merril's; there was several Mormons in the neighborhood; they appeared friendly at first, but when they found that I rejected Joseph Smith's testimony, they altered their opinion. I held a meeting on the Sabbath at a sister Park's; there was several Mormons at the meeting, among whom were two preachers; there was two females that were Mormons, that I knew; I did not know the rest until after I closed my meeting. One of them arose and asked the attention of the people a few moments. I should think he spoke 3-4ths of an hour. He contended that there was no true Christians on the earth when the Mormon church arose. When he closed his remarks, I

tried to hold up the good old way, but told the people that my carrying my point in argument, or the Mormon brother carrying his point by the way of argument, would not alter the truth; I exhorted the audience to search the Scriptures and see if these things were so. Almost the whole congregation showed their disapprobation to Mormonism; I think there will no more embrace Mormonism in this region.

April 11th, held a meeting in a school house in Wheelock, and had a good time. 15th, held a meeting at Br. Beans; he has been in a backslidden state for some time, but appears to be trying to serve the Lord. 16th, held another meeting at Br. Beans. 18th, held a meeting at Mr. Hoit's, and had a good time. 21st, held a meeting at David Hoit's in Lyndon, and had not much liberty. 23d, held a meeting at Hosea Williams' in Lyndon, and had a good time. May 1st, held a meeting in a school house; Mrs Locklin came out and confessed Christ for the first time, and others appeared solemn. 4th, went to the north part of Lyndon and held a meeting in the Free Will Baptist meeting house, and had a good time. Elder Quinby and the rest af the brethren and sisters appeared friendly. 8th, held a meeting in a school house in a place they call Egypt, and had a good time.—11th, had two meetings in the meeting-house, and had a good time. 16th, had a meeting in a school-house in Sutton, and had rather a dull

time. 18th, heard Br. Hill preach in the former, and spoke myself in the latter part of the day, and had a good time. Met with the people in Egypt at 5 o'clock P. M. I have visited several families in the east part of Lyndon—found some humble Christians, but I think the cause of religion would prosper better among them if they were more united in the fellowship of the Spirit, and the bonds of peace.—28th, held a meeting in Lyndon hollow. 29th, hard frost last night; some snow on the hills and mountains—very cold for the season. June 1st, come to Br Sprague's to-day; they are kind as ever. 5th, held a meeting in the school-house, and bade them an affectionate farewell. Spoke from the 20th chapter of Acts, 22d verse, and had a good time. I have formed an agreeable acquaintance with Christian friends in this neighborhood. If they retain the spirit they now possess I hope to meet them in the kingdom of Heaven.

June 8th, sister Locklin carried me to aunt Sheldon's. My health was poor; staid at aunt Sheldon's and cousin Dammons about three weeks. Did not get much better. Held a meeting at aunt Sheldon's; spoke from 48th Psalm, and 11th verse, and had a good time. Cousin Lydia Sheldon, took a horse and carriage and carried me to Danville. I have formed an agreeable acquaintance with my aunt and her family, but I must now bid them all fare-

well. July 8th, started from cousin Fuller's in the stage for Cabbot, went to Br Liford's, staid a week in the neighborhood and held five meetings. Br Liford carried me to Dea. Wheelers. 16th, went to a meeting held in a barn. Elders Capron and Green and some of the brethren and sisters treated me very coolly. I asked Dea. Wheeler the reason. He informed me that a brother Golet had been to Rhode Island, and that some of Eld. Cheney's church gave him a very unfavorable account of me and my character, and that Eld. Cheney was present at the time and did not deny the charges they brought against me. This was a severe trial. I wept before the Lord. I told Deaon Wheeler I must stop preaching and go to work. I told him I could not preach if all the preachers were going to turn against me. Deacon Wheeler told me that almost all that he had talked with on the subject said they did not think it was my duty to preach; and if it was, it was not my duty to go so far from home.— But I saw plainly that I could not form an opinion concerning my duty by the opinions of others.

For a short time previous to this, I had been exhorted by Christian friends still to labor for the Lord, telling me they knew I had been a blessing in their neighborhood. I sent for Br Golet and talked with him on the subject. I told him he ought to have enquired particular-

ly about me or not have mentioned what he did hear. I told him that those people from whom he got his news were not particularly acquainted with me, and had got their information from my enemies. Br. Golet appeared friendly when he left me, and told me that he was going to R. Island again the following autumn, and if after a strict examination he found my case more favorable, he would report it to the brethren.

Dea. Wheeler and Dea. Drinnel told me they saw no impropriety in my holding meetings as usual where they would receive me. I said, Lord, I will preach as long as I can, and when I cannot preach any longer I must stop. Dea. Drinnel and his family manifested sympathy for me. They said I could not help evil reports from being in circulation, and assisted me in pursuing my journey.

July 20th, came to Hardwick and called on Eld. Wells, he informed me there was a revival in the neighborhood a few months previous;—but now he said they had got to worshipping in a singular way. 23d, met with those strange brethren; about six of them had long beards; they walked along the broad aisle and holla'd very loud; they jumped and stamped and shook terribly. I thought *I* saw the effects at this time of not trying the spirits by the word of God. It appeared according to the best information I could gain that those brethren were truly converted to God, but they had embraced

the idea that they might follow every impulse of feeling, and not try the spirits by the word of God. They manifested but little love or charity for others. They had run into enthusaism. The spirit that the Christian receives when he is converted to God is a portion of the same spirit by which the scripture was written, and this spirit never teaches different from the word of God. Those that leave the word and follow the spirit and do not prove the spirit by the word, will run into enthusaism; and those that think the word is sufficient and have not the spirit of Christ are no better than Pharisees.—The word says as many as aro led by the spirit of God are the sons of God, and unless you have the spirit of Christ ye are none of his.—He intended that the word and the spirit should go together. Went to a Br. French's, in the neighborhood; his wife was sister to Lorenzo Dow; had a good visit with them.

July 27th, held a meeting in a school house, but one of the men with a long beard come and disturbed the meeting. He would holla 'this is not the word of the Lord.' But I tried to pursue my subject as well as I could, and toward the close of the meeting he grew more quiet. I understood they pursued this course until they were compelled by law to pay a fine for breaking the peace. 29th, sister French's maid carried me to Woolcot. 30th, held a meeting in a school-house, had a good degree of liberty;

at the close of the meeting, two spoke and exhorted me to press forward; one of them sent me a present of fifty cents, although I never spoke with him. Sister Pennoc sent her son to carry me to Elmore; I stopped to Dr. Camps; they received me very well. August 3d, held a meeting in the school-house, and had a good time. 4th, went to Br. Carter's, and from there to Br. Scofield's. 6th, held two meetings in a school-house, and had a good time. 9th, met again with the brethren in the school-house and had a good time. 12th, went to visit a family by the name of Barrows. The next day went to a place they called Layport, and held two meetings, and had a good time; visited in the neighborhood until the 17th. Some of the brethren felt to criticise me some, but after I had talked with them a little while, they said they did not feel any more to say to me. Sister Allen carried me to Morristown, to Br. S. Gates, and I was received very kindly. It was truly edifying to hear sister Gates tell of the hand-dealings of the Lord with her; she told me she had been confined by sickness for many years, and like the woman anciently, she spent much of her substance in applying to earthly physicians to obtain a cure, but all in vain. At last she applied to the great physician of soul and body, and obtained a cure. After she was convinced she could not obtain a cure from an earthly source, she said her mind was exercised

much on the subject of religion, and especially on the gift of healing. Her conclusion was that the same gifts were in the church, if the same faith was exercised; or if all the gifts were not intended to be perpetuated, certainly the gift of healing was intended to be perpetuated, for St. James says in his Epistle to the churches, that the prayer of faith shall save the sick. She told me her mind was exercised long and severe on this subject, although she felt impressed to send for the brethren and sisters to pray with her, and the disorder was removed while they were praying, and she recovered in a short time, and again attended to the concerns of her family.—After this, she had a broken bone, she said she felt forbidden in her mind to apply to an earthly physician. But a physician was sent for unknown to herself. He said the bone of her leg was broken, and badly broken, and if it was set without medical assistance, he would be the first to embrace the faith. She told him she should apply to the great physician. She sent for the church, as she did in the other case before alluded to; she said while they were praying she felt the bones move to their places, and she recovered without any medical aid or assistance. Sister Gates appeared to have that faith that works by love and purifies the heart—that charity that suffers long and is kind. She believed that the Lord had called me to labor in his vineyard, which proved to strengthen my

mind; I thought she was as well prepared to judge in this case as any one, for I thought she manifested the spirit of a Christian. Sister Mary Gates also was healed in like manner as before mentioned.

I found worthy brethren and sisters in Morristown; they administered to my necessities, and would have been glad of my longer stay with them, but I also had some opposers in this place, and thought it best to leave. However, I held two meetings with them the 20th day of August, and had a good time. 24th, went to Hidepark, to Br. Newland's; they told me that religion did not prosper in that town as well as formerly. The delusive spirit that I saw manifested at Hardwick seemed to be entering some of their minds. I felt to testify against it.—Some of the brethren and sisters rather held me off. 27th, held two meetings in a school-house; visited in the neighborhood until September 3d. Held a meeting in the Town House; had some liberty, but there was a spirit of opposition manifested; I felt that my work was done in Hidepark.

I felt an aversion at going home the way I come, on account of the story that Br. Golet heard from my enemies in R. Island. I had a severe trial, but concluded to go back the way that I come. 6th, took the stage and come to Montpelier. 7th, see a sister that come from Berlin; she asked me to come to Berlin and

Northfield, and speak to the people there.—10th, took the stage and went to Br. Cdamberlain's; held two meetings in the school-house, and had a good time. Br. Jackson's folks sent for me to come into their neighborhood. 13th, held a meeting in a school-house in Berlin, and had a good time; backsliders seemed affected; one young girl arose for prayers; the brethren appeared willing to witness for Christ. 17th, held two meetings in the school-house, and had a good time, especially in the afternoon. 20th, held a meeting in the school-house. 22d, went to meeting at Br. Buzzels, and had a good time. 24th, went to Northfield, to a place called Smutty Corner, and had a good time; the penitential tear flowed that day, saints rejoiced and sinners trembled. 29th, held a meeting in a school-house in the evening; had rather a dull time. October the 1st, held two meetings in another part of the town of Northfield, and had a good time. 8th, held two meetings in the school-house in Berlin, and had a good time. Several came from Northfield, where I had held meetings before, the distance of six or seven miles, and two come over the mountain the distance of fourteen miles, to hear the woman. It was not me that attracted the attention; the glory was of the Lord. The light of divine truth shined into my heart. 14th, bid an affectionate adieu to my kind friends in Berlin and Northfield, and took the stage, and came to

Randolph. I called on several families; some of the brethren were friendly, and talked of appointing a meeting, but others rejected the woman. I staid a week and had no meeting; I felt lonesome and tried. I received a present of fifty cents from sister Mann; sold a pair of footings, to make out money to pay my stage fare. I took the stage and came to Woodstock; called on Br. Hazen, and found a cool reception. He thought it would not be best to have a meeting in that village. I had to tell him I had no money. The church concluded to furnish me with money to go to Springfield. 25th, came to Br. Cook's in Springfield. 29th, held two meetings in Springfield; Christian friends in Springfield gave me money to pursue my journey. November 4th, went to Walpole; went to Br. Pratts and staid all night. His wife carried me to Br. Hubbard; they received me very kindly. 5th, went to hear Br. Burnham; met with rather a cool reception with some of the brethren in Walpole, and some of them treated me very kindly. 9th, held a meeting at Br. Kidder's in the evening, and had a good time. There was disturbance in the church, some of them thought their preacher was not prepared to feed them with the bread of life, however, I believe there is Christians in Walpole that wish to glorify God. 12th, went to Westmoreland, heard Br. Winchester preach one discourse, and went home with Deacon Hall; staid until the

16th, and the Deacon sent his son to carry me to Keen; called on a Methodist brother, and staid all night, and in the morning, took the stage and come to Troy, N. H. I stopped at the Inn and hired the Inn-Keeper to carry me to Br. B. Tolman's—having been previously directed to go there; they received me very kindly. 17th, held a meeting in the school-house. 23d, held a meeting at Br. Tolman's and had a good time. 30th, held a meeting again at Br. Tolman's. December 3d, had a meeting appointed at the school-house, it being stormy we did not attend. 7th, held a meeting at Br. Tolman's in the evening; spoke from Habakuk, 3d chapter and 2d verse, and had a good time.—14th, had a meeting at Br. Tolman's, and had a good time. 21st, held another meeting at Br. Tolman's, and had rather a dull time. 22d, I received a letter from my son in the city of Providence. He informed me that his father had petitioned to the Legislature, and obtained a bill of divorcement from me. This brought a trial on my mind; I was tried for this reason, I thought the world would be led to think that I had done something immoral. I said Lord how can I go forward and labor in the vineyard and sustain no better character than this. I knew he had obtained it unjustly; I knew that he had broken the marriage covenant, and not myself. From this time I felt impressed to write a Narrative of my life, and leave the world

to judge for themselves, although I concluded to hold meetings as usual until I arrived at R. Island, and then, if no other opportunity presented, I should work in the weave-shop, to procure means to print my Journal.

Mr. Knight had attended the Courts, year after year, to obtain a bill of divorcement from me. He told a friend of mine before I went to Vermont, that he had spent a hundred dollars in the pursuit, and had not succeeded. He used to try to hire me to petition, acknowledging himself, that I should be more likely to obtain a bill of divorcement than himself. But now, in my absence, he has carried his point, and now enjoys the satisfaction, if any he finds, of being free from the incumberance of a woman. But to return to my journal.

It appeared to be a very low time in religion at Troy; but a few living Christians; priestcraft blinded the minds of people. The ministers appeared to be afraid that I should obtain part of their salary. I despaired of doing much good in this place, but how to get away I did not know. December 24th, held another meeting in the school-house, and felt some of the presence of the Lord, but I did not appoint another meeting; but in the course of the week, some of the people desired me to have another meeting; spoke from Romans, 8th chapter and 6th verse, and had a good time.

January the 7th, held another meeting. The

Lord called upon me as I thought, to speak concerning mystical Babylon; I felt much assisted in speaking, and the word had an effect. Before I closed my remarks, I told them that I believed that law religion, written sermons, instrumental music, this parade in the worship of God, crept into the church through the influence of Babylon, as we had no account of it in the days of Christ and his Apostles. Some of the sisters thought I was too pointed in my remarks; some of the professors were much edified, and others that did not profess religion liked the discourse very well; the subject can be found in the 17th chapter of Revelation. 14th, held another meeting in the school-house, and spoke from the 16th chapter of Matthew, and 24th verse, and had a good time. 28th, calculated to bid the people farewell to-day, but the stormy weather prevented. February 4th, Br Tolman gave me money to bear my expenses to Mason, and I expect to go soon. 7th, received some more small presents from brother Tolman and his wife. I took an affectionate leave of Br. Tolman and his family, and went to the south part of the town to Mr. Haskels, who kept a house of entertainment, in order to take the stage to go to Mason. 9th, took the stage and went to New Ipswick, and staid all night to Br. Webbers.—He and his wife was members of the Christian church; I saw some of the brethren and sisters from Mason, and had a good visit. 10th, went

with Br. Pebody to Mason village; stopped at his house, saw Br. Cummins, a young preacher that preached to the Christian Church in Mason, and had rather a cool reception. But the brethren gave out an appointment for me to preach in the meeting-house, and I attended the meeting, and had a good time. 11th, went and heard Br. Cummins preach two discourses. After meeting, I had some discourse with Br. Cummins upon the propriety of female preaching, and other subjects. When he appointed a meeting for me in the evening, he told the people he did not doubt my sincerity or piety, but he thought the course that I was pursuing was improper and unscriptural. Of course I tried to argue that it was both proper and scriptural. After the discourse, a brother that was present and heard the discourse, after brother Cummins had retired, kindly gave me two dollars; he and his wife said they thought I had hoed my row well.

The Christian friends in Mason kindly ministered to my necessities, and gave me money to pursue my journey. Br. Peabody runs a stage to Nashua. He took me with the rest of the passengers and carried me to Nashua, and I went from there to Lowell. At Lowell I took the cars and came to Boston; started from Mason about 9 o'clock A. M. and arrived in Boston about six o'clock P. M. The crank of the engine broke and detained us an hour on the

way. I have been from home about nineteen months. I feel a great desire to see my children and friends; concluded to go directly home.

Feb. the 13th, took the cars and came to Providence; went to my brother's, found my mother and my brother's family well; saw my son and heard from my daughter and found them enjoying usual health. My son informed me that he saw his father a short time previous to the time that I saw him. He said his father told him that he had not tried to prove any thing against me, but only that I would not live with him. This in part was correct. I left the house on account of ill treatment; thinking if there was any alteration in the mind of my husband, I should return. I saught an interview with him a short time after I left. He never would discourse with me from that time to this, and the only proposals he has ever made concerning my living with him was for me to deny some statements I made concerning his conduct a short time previous to the time I left him. When I told those circumstances to the church I thought it was best to tell them; I thought the circumstances of the case required it.—What I told the church was true. I never shall recall it; I never shall deny the truth I have told, if I lose not only the society of my husband, but every friend I have on earth. I have refused to comply with such conditions as these, although I have desired the enjoyments

of home, and the society of my children. Yet I have believed that a clear conscience in the sight of God was far better for me than all the comforts this little earth could afford.

Staid in Providence until Feb. 20th; called on Br. Barrows and some other Christian friends; heard two discourses preached on the Sabbath. Took the stage and went out to the Hope Factory—visited my niece, Sally Relph. Went from thence to the Phenix village; called on a sister Bennett; she received me very well.—Went to several meetings; heard Br. Burlingame preach twice.

Feb. 25th, held a meeting at a Br. Wilbour's, and had a good degree of liberty. 28th, met with the brethren at Br. Hart's and had a good time; visited some of my old acquaintances with a good degree of satisfaction. The old enemy of all righteousness began to stir up the minds of my enemies; reports were put in circulation concerning me, and I felt the necessity more and more of trying to defend my character by writing; and I knew this also, that if I had suffered in consequence of defending the truth, that in defending my own character, I should defend the truth also, and I thought it was best to let the world know the truth, and then they would be prepared to judge for themselves.

I had been about nineteen months journeying from place to place, and I did not feel it duty

to go again until I tried to prepare myself to meet the assaults of my enemies. I thought, according to the present appearance, I should not find much encouragement from my brethren and sisters, I therefore concluded to go to work in the weave shop again, and improve my leisure hours in writing.

I commenced work in the weave shop again March the 7th, 1838. I went to board with Br. Joseph Hart, and found a kind reception in his family. Br. Hart moved away from the village about the 1st of April, and I then went to board at Mr. David Johnston's. I passed many social hours with the inmates of this family, and trust we shall part in friendship. I have had to pass through some severe trials since I have resided in this place; I have sometimes felt as though I was wounded in the house of my friends, and especially by some of my own denomination.—I know that my brethren have heard evil reports concerning me, and probably my brethren have been at a loss to know how to act; I charitably believe that they have been blinded by the devices of the enemy, or some other evil influence. I do not believe that they realized that they were rejecting the testimony of Christ in his members. I have said—father forgive them. I hope henceforward they will learn to love all the children of God; learn to bear each other's burthens, and so fulfill the law of Christ. My conclusion was that if my brethren considered

me unfit for pillar, brace, board, or shingle, in the Lord's great superstructure, I would pay my devotions in other places, and with other people. I used sometimes to meet with the Methodist and Baptist brethren, and enjoy happy seasons from the presence of the Lord.

This year, I have been called to witness the death of two of my friends that was near and dear to me by the ties of nature. The first was my brother, Moses Warner. He died May the 29th, aged 51 years and 8 days. Although he might sink unpitied and unheeded my many of his heartless fellow mortals, there is one that remembers that she once had an affectionate brother; and even after the sensitive feelings of his soul was contaminated by the baneful effects of ardent spirits, his disposition was mild and peaceful. He manifested a good degree of humility in his last sickness.

In the same year, of 1838, I also witnessed the death of my mother. She died June the 12th, aged 85 years, three months and 13 days. There was but fourteen days difference between the death of my brother and the death of my mother. My mother never made an open profession of religion, although she had long indulged a hope in the Saviour; she manifested no terror or dismay at the approach of death, but appeared to depart in peace.

I will here insert a few thoughts in the weave shop while at work in Phœnix Village.

It is down in the valley of humiliation,
The lambs of the flock do in harmony move,
A little below what the world would call greatness—
'Tis there, they enjoy the banquet of love.

No hatred or envy is known in this valley,
No carnal ambition, nor anger or strife—
This vale is well watered with streams of rich mercy,
That rises and flows from the fountain of life.

'Tis down in this vale the lambs are protected,
The walls of salvation encircle them around;
They look to their leader for care and protection—
They are led by his voice, for they well know the sound.

They take up their cross and they follow their leader,
They know that his voice they are bound to obey;
They are led by his counsel in every procedure,
And so they go on in the straight narrow way.

They are all filled with light—they are light by
the Spirit—
They are all united in union and love;
They fight for the Lord, and they pray in the
spirit,
Until they get home to the city above.

They will go through the gate and enter the
city,
And lay down their armour at Jesus' feet,
To join happy spirits in harmony blended,
In friendship immortal and glory complete.

There is no carnal mind this joy can inherit—
There is no human eye this sight can behold;
It begins in the soul through the gift of the
Spirit,
And God that's eternal his grace shall unfold.

Then pray to the Lord that you may be pro-
tected;
Then work for the Lord till your work is all
done,
And praise him below for the way of salvation,
And praise him above for the gift of his Son.

The following poetry I composed and sent to him who formerly was my husband, about the time I started on my journey to the north.

Stop a few moments and read this short story,
It was wrote by a friend and intended for you,
It was wrote by a friend that once lived in your dwelling,
And used to pass many good seasons with you.

It was wrote by a friend that once shared in your pleasures,
And if you had sorrows, she shared in them too,
This very same one grew so bad and so foolish,
She could not find any more mercy from you.

This is the one you made sad and forsaken,
Houseless, and homeless, and friendless and poor;
This is the one you have harrassed and hunted,
From river to river, from shore unto shore.

If your mistress forsakes you, hard times overtakes,
And you are left friendless and pennyless too;
I will not tell my children that they must disown you;
I will not tell my friends they shall not harbor you.

I must learn to forgive, or I can't be forgiven;
It is the language of Scripture, I believe it is
true,
Oh may I henceforward retain this good spirit,
And pity a man that's degraded like you.

You once had a conscience that could be affect-
ed—
You once felt repentance and sorrow for sin;
Oh can't you feel now, when you view your con-
dition,
And bring all those powers into action again.

If there is one spark of sympathy dwells in your
bosom—
If there is one spark of honor, oh let it remain;
If you sink any deeper in sin, guilt and sorrow,
I fear that you never will rise up again.

Oh look to the Saviour, the only Physician
That ever can heal you from sin's cruel stain;
Oh don't you want mercy, oh don't you want
pardon—
Oh don't you want him to support you again.

I can forgive all, but I've not been forgiven;
There is some that would hurt me and injure
me still,
But malice and anger cannot enter heaven—
It is not consistent with God's holy will.

The things I have loved, and the friends I have
trusted,
Have gone like the dew in a bright shining day,
But Jesus my Saviour shines through the dark
vision,
And brightens and sweetens my path on the
way.

I shall bear persecution but little while longer;
I shall preach Christ to sinners but few years
more;
I hope to change sorrow for sweet consolation,
Where sinners and sin can distress me no more.

Our probation days they soon shall be ended,
The current of time, it will sweep us away;
I hope that in Jesus we both shall find mercy,
And meet God in peace at the great judgment
day.

A few general remarks to the reader, and I shall bring this work to a close.

Dear Friend—Regardless of your impressions or feelings concerning me, I feel prepared to address you as a friend. Thanks be to the name of God my heavenly Father, that he has implanted enough of his likeness upon my soul to save me from the sordid passions of malice or bigotry. Our heavenly Father maketh the sun to rise on the evil and the good, and sendeth his rain on the just and on the unjust. He hath so loved the world as to give his only begotten Son, that whosoever believeth on him, might not perish, but have eternal life. Surely we should imitate God in his goodness.

Are you my friend?—Have you looked on me with feelings of compassion and sympathy, when you have seen me oppressed, persecuted and afflicted? May God help you to feel for all the sons and daughters of affliction, that God may manifest his grace and mercy to you.

Are you my enemy?—And why is this?—What evil have I done you?—And if, indeed, you really conceive that I have offended, have I not manifested a repentance and sorrow for all my sins. Perhaps the time is not far distant, when you will be walking above the remains of my sleeping dust—for I feel that the seeds of infirmity and disease are already preying upon my mortal system—will you then reflect back with pleasure, that you once trod on

the worm that was already slain before you.—No, believe me, this will not be the case—I am aware that some are against me—they have been against me, and so they are determined to remain. To such, I would remark, I did not write this little Narrative thinking to enlighten the eyes that were already closed against the light, but I wrote it to enlighten the minds of those that have not been prepared to judge concerning my case, and have been blinded through a wrong influence. But why should I upbraid. You can not feel truly, kindly and friendly, unless you partake of the nature of Christ, and you cannot partake of the nature of Christ, unless you possess a humble heart and a contrite spirit. May God help you to be good and humble, and kind and merciful, that you may at last find mercy of the Lord.

It is not unlikely that this little book may fall into the hands of him who formerly was my husband. I will, therefore, direct a few words to him.

Dear Sir—I have received information, as I have already remarked, that according to the laws of our country, through your agency and influence, and not my own, I again am left a single individual to provide and act for myself. When you first manifested a desire that we should be finally separated, I was very unreconciled that it should be the case. God has only known my feelings when my offers of reconcilia-

tion have been rejected, and my private letters have been exposed—when you have laughed at my sorrow and sported at my grief. I can say to you as the Patriarch Joseph said to his brethren, you intended it for evil, but God has designed it for good. I now see plainly, that if you were now my husband, with the mind that you now possess, your society would hurt my enjoyment, instead of affording comfort or satisfaction. But God forbid that I should aggravate or afflict. I once saw you possess a humble heart and a contrite spirit; God grant that you may possess it again. I now bid you farewell. It will be well for you if you repent and turn to God. One thing more I wish to say to you, and experience may prove to you that I have told you the truth, and that I will name—If you gain gold and silver, and houses and lands, and wives and children, and retain that polluted soul, you will remain unhappy. Return to the Saviour and get your heart renewed and cleansed by the Spirit of God. I must leave you in the hands of God, praying that he may watch over you for good, and grant you repentance to the acknowledgement of the truth, and at last gather you with the sanctified in Christ Jesus, to praise him forever.

To the sinner of every grade and description:—We have all got to appear before the judgment seat of Christ. There will be some that will say at that day, Lord we have proph-

ecied in thy name, in thy name we have cast out devils, and in thy name we have done many wonderful works. But all those will be rejected but those that are found having on the wedding garment, which is the righteousness of Christ. If you wish to be useful and happy in society, embrace religion. If you want a rich balsam to fill that aching void in your soul, that this world can never satisfy, come to the Saviour.—If you wish to be saved from those guilty fears that continually torment the wicked and ungodly, seek an interest in the Saviour. If you wish to be saved from misery and woe and black despair forever and ever, repent and turn to God before it is forever too late.

To the Christian:—By one Spirit are we all baptized into one body, whether male or female, bond or free, we have all partook of one Spirit. Remember our Saviour hath taught us, that he is the vine and we are the branches. He hath said also, that the branch cannot bear fruit unless it abide in the vine, neither can ye unless ye abide in me. Again, we are taught in Scripture, ye are all one in Christ Jesus. Our Saviour said to his disciples, a little before his exit from the world, behold a new commandment I give unto you, that ye love one another. He says, by this shall all men know that ye are my disciples, if ye have love one for another, John the 13th chapter and 35th verse. Let us all remember that although we have taken upon

ourselves different names, yet God does not know us by those names. How then does God know his children? The apostle hath said, having this seal God knows them that are his.—And what seal is this spoken of? Another of the apostles hath said, after ye believed ye were sealed with the Holy Spirit of promise. When you repented and believed, and turned to God, you received the white stone and the new name, that no one knoweth save him that receiveth it. This is the way that you know the Father, and this is the way that you are known of him—all that have lived and retained this loving, tender spirit of Christ, are his disciples, and unless you have the spirit of Christ, you are none of his.

My dear friends, I do not think it strange myself, that the world have been slow to believe that we were Christians, while they have seen us contending and almost warring one against the other. Look at our parties and factions—see how the members of Christ have been grieved and wounded. The blind guides have had an evil influence in the fold of Christ, and the body hath bled at every pore. We have not only partook of this harsh, cruel and overbearing spirit, but we have been drinking in pride, ostentation, and vain glory. We have been intoxicated with the wine of Babylon.—Look at our hireling preachers, I mean those that will not preach, unless they have a compensation in this world; look at your written

sermons; look at our worldly music in the worship of God. Are such sentiments and practices deducible from the word of God,—I say they are not. John, the revelator, saw that the people of the Lord would be contaminated with the intoxicating influence of Babylon, and he hath said, come out of her my people, that ye be not partakers of her sins—that ye receive not of her plagues.—Revelation, 18th chapter, and 3d verse. I feel that I have not time or ability in this little work to say much upon this subject; but I call upon the heralds of the cross, whom God hath set to defend the truth, to do justice to this subject.

By this time some will begin to say, who gave you this authority to teach, and usurp authority over the brethren. I answer—No one has given me authority to usurp authority over them; but God has given me authority to labor with them, to advance the cause of Christ. I feel that I am not departing from primitive Christianity in doing this. If Priscilla, the wife of a Jew, was prepared to assist her husband to instruct an eloquent Jew in the rudiments of the gospel, why may not I be prepared by the same influence, to assist my brethren and sisters to advance the cause of Christ. The husbands are commanded to love their wives, even as themselves. And how well do you love yourselves, my brethren, doubtless you love yourselves so well, that you love to be comfortably situated

in body and mind, with the privilege to think, and speak when you think proper; then be willing that your wives should have the same privilege.

There is much said on the subject of slavery at the present time, and truly, we should feel sympathy for all that are oppressed and afflicted. But while we try to free the slaves, do not try to hold your wives and sisters in bondage.—There is no worse bondage than to bind the conscience—there is no worse oppression then to press the word of the Lord within, and hinder those from speaking that long to seek, that their minds may be refreshed.

Dear sisters—how often have you quenched that tender, loving spirit that God has graciously implanted in your bosoms, on the account of the fear of man. Come up to the help of the Lord against the mighty, no longer lend your influence to hold those fetters with which you are bound, but move in the sphere in which God designs you. If you live to Christ, you will know your duty, and when you know it, do it in the fear of the Lord—if you do not, the woe will be on your own souls. Be obedient as wives—be obedient as daughters, but in things of religion serve the Lord—render unto Cæsar the things that are Cæsar's, and render unto God the things that are his.

I have already remarked, that my privileges for an education have been circumscribed and

limited. There will doubtless be some mistakes in writing this book, and probably there may be many, but I have confidence to believe, that I have some friends that will kindly cast the mantle of charity over its blemishes, and receive it as a Narrative of the truth.

THE END.